A

Discourse

OF THE

SABBATH:

OR THE

Controverſies about the SABBATH Stated and Examined, with Reference unto the LAW of NATURE, the LAW of MOSES, and the LAW of CHRIST.

It is time for thee, Lord, to work: for they have made void thy LAW, Pſal. 119. 126.

LONDON,
Printed by Tho. Milbourn, in *Jewen-Street*, for the *Authors*. 1683.

BRITISH MUSEUM

To the READER.

TIs our Duty *to Honour* him *who has given* Being *to us: We* owe *our ſelves, and all we have unto* him; *and therefore of right, whatſoever* He *Commands us, we ſhould do.*

There is no Truth *but is Excellent, for all* Truth *is from God, from* whom *is nothing but what is ſo. And it is all Mens* Duty *to acquaint themſelves therewith, and be Obedient. 'Tis not only* Duty, *but* priviledge; *for whatſoever* He *has Commanded,* Is for our Good, *though few Men act as if they believed it.*

There is no Truth *ſo Circumſtantial, or of ſo ſmall a moment, but is worthy to be known: No* Duty *ſo inconſiderable, as renders Obedience unneceſſary or indifferent. Was not* Nadab *and* Abihu, *ſmitten* with Fire from Heaven, *for* offering ſtrange Fire? *Achan, and his Family deſtroyed, for* ſaving of the ſpoils, *againſt Gods Commandment?* Saul, *threatned with the* loſs of his Kingdom, *for ſparing* Agag *in diſobedience?* Uzah *ſlain for* touching the Ark? *The men of* Bethſhemeſh, *for* looking into it? *And the* Young mans *Salvation, rendered im-*

probable, for not parting with his Poſſeſſions when commanded by Chriſt? And yet theſe by many, would be thought but ſmall circumſtances, were it not for the judgments attending theſe Sinners. 'Tis but Juſt, that they who will not Obey in little things, ſhould be denyed a great Reward.

That men do not obey, becauſe they do not know, is not in all caſes excuſary (much leſs juſtifying); many men are therefore ignorant becauſe they love to be ſo, They love Darkneſs, rather than Light, becauſe their Deeds are evil; Truth is againſt Vice, and Corruption; which ſome men love better than to part with, for Truths ſake. Some are at amity with the World, and eſteem its Acquaintance & Friendſhip, before that of a diſpiſed Truth. There have been and are particular Truths, attended with Worldly hazzards and loſſes; and oftentimes Perſonal ſufferings, for the ſake of which ſome are at enmity with them, and others ſhun their Acquaintance. Some ſtifle Truth (with the Phariſees) for that They love the Praiſes of men, more than thoſe of God. Truth puts men upon Activity, and Diligence, whereas many love nothing leſs then Spiritual Pains. And no wonder that they ſhould be ignorant, who will not give themſelves the trouble, of an impartial and diligent inquiry.

It is not doubted, but ſome have died well, who

who have lived *in* Ignorance *of ſome* truths: *The* Patriarchs *did not know* Polygamy *to be a* Sin: Cornelius, *though he* feared God, *yet wanted acquaintance with great* Truths. *But then that* they *were* ignorant, *was not becauſe* they *were willing to be ſo*; *or from an averſion, much leſs a willful reſolution, not to know better.* Men *muſt* do *what they* know, *and be willing to* know *what they are* ignorant *of, elſe can* they *not approve* themſelves *as* upright: Truth *and* Wiſdom *are of the ſame* Nature, *and muſt be* ſought for, as for hid Treaſures; *and not as if* Men *had no* mind, *to find what they* ſeek *for*; *as too many have done, in the caſe of the* Sabbath.

The Sabbath *is not* one *of the leaſt* Truths (*though often repreſented ſo*); *What bitter Fruits has the* Antiſabbatarian *Doctrine been productive of? Sad experience tells this* Age, *that* Sabbath-*prophanation, has not been* one *of the ſmalleſt occaſions of Religions decay. And it is no wonder, ſince from* worſhip, *to* worldly *converſation, and* Recreation (*if not ſinful divertiſements and debauches, which is in common uſe*) *is both juſtified, and anſwerably conformed unto in* practice; *which things take up the* thoughts *ſo much, that there's ſcarce* room *for any* thoughts *about the* word *heard, and* duties *preſſed. And thus the* ſeed *ſown, becomes of little ſignificancy*; *and* Godlineſs *in the general thereby invaded. But how to retrieve this, nothing ſeems more proper, than an*

adhering

adhering to God's Sabbath: *There's no divine* Authority *for any* Sabbath, *but God's* Seventh-day-Sabbath, *as the ordinary* time *of* publick worſhip. *And* People *now will not be impoſed upon, by impertinent* Allegations *of* Scripture, *to keep a* day *as* ſacred, *which is not there commanded: Nor will* Church-ſanctions *or appointments, be of any great* weight *with them. 'Tis* God's *day, and it alone, that has divine* precept, *that wants not* ſacred Laws *to make it* venerable, *and beget* conſcience, *and* reverence *towards it, and the* duties *of it.*

Since Sabbath-prophanation *is ſo great a* ſin, *'tis the leſs ſtrange, that* ſome Men, *ſhould meet with immediate* Judgment, *in their* prophaneſs *on the* firſt *day, though it neither was, nor is, the* Lord's Sabbath: *For Men to* Sin *againſt their* Conſcience, *argues them* preſumptuous *Sinners, and to have but little of the* Fear *of* God; *and therefore deſertful of* Judgment. *He that knows no other* Sabbath, *and yet* prophanes, *or contemns that he is a pretender to, contemns* Sabbath *in the general, and ſo merits puniſhments.* Clark *reports,* ſome *who contemned the* Gods, *were immediately plagued for it from* Heaven, *for indignity to the* Notion *of a* Diety. *And 'tis likewiſe a* contempt *of the* worſhip *of the* Day; *for that on no other day was ſuch* Ordinances *to be injoyed: And therefore culpable of Plagues for contempt of* God's *Worſhip.* Solomon

mon *never had a ſweeter* Viſion, *than in the* High-place; *and yet the* High places *were againſt the* Will *of* God *attended.*

'Tis true, the Seventh day (*amongſt* Men) *find, not many* advocates; *the* Learned *and* Mighty *oppoſe it: But it is not therefore to be condemned as an* Errour. *For ſhould it, what* Truth *is ſecure? The* Fear *of* God, *and true* Religion, *had but few* Proſelytes, *in* Noah's *time, only* Eight Souls were ſaved: *In* Abraham's *time, ſcarce any but his* Family: *The* Church *of* Iſrael, *were but few, compared to the* World: Elijah *thought himſelf* to be alone in *Iſrael*; *and thoſe* ſeven Thouſand *were* but few. *Our* Lord Chriſt *at* firſt *had but* few followers; *and* thoſe, *not the* Wiſe *and* Learned, *but fooliſh, poor,* &c. *Few of* Learning *or* Power *appeared for* Proteſtaniſme *at* firſt; *the* Learned Rabbies *of the* World *deſpiſed it. If the* Inferior *ſort of* People *muſt ſee the* Great *and* Learned *go before* them, *in matters of* Religion, *the* World *had yet remained all* Pagans, Jews, *or* Papiſts. *The* Learned, *nor the* Multitude, *muſt not* be followed, *in* ſin *or* errour; If the blind lead the blind, they'l both fall into the Ditch. *And though* practically, *few Men conform unto the* Sabbath; *yet is it neceſſarily included, in the avowed* principles, *of* (*almoſt*) *all ſorts of* People *that pretend to* Chriſtianity: Papiſts, *as well as* Proteſtants, *allowing it a place in their*

Cate-

Catechiſms: They *do not* inſert *any part of the* aboliſhed Law *there*. *Our* Engliſh Parliaments *do not altogether omit the* Reverence *due unto it, but ſtile it the* Sabbath day, *when they* Enact *upon it*: They *do not call the* Tenth *of the* Seventh Month, *or any other* Jewiſh Time, *now not in obſervation, by the* ancient, honourable Names, *given by* God. *Our* Church walls, *as well as* Catechiſms, *declares the* Seventh day *to be the* Sabbath: *And by the* Prayer-book, *it is* every Week *proclaimed* ſuch. *And the* People *pray, that their* Hearts *may be inclined to* keep *that* Law; *though by their* Actions, one *would think they* meant *nothing* leſs.

But Cuſtom *and Carnal* Intereſt, *are* both *againſt the* Sabbath, *which when* joyned *together, are very* prevailing, *and will harden againſt the* influences, *and* Convictions *of Mens own declared* principles. *It may be, the* diſpenſation *may, in the* iſſue, *make Men more willing to follow* God *in all His* Commandments. *The* contempt *of* Light, *has been very* provoking *to* God, *and brought down* Judgments *from* Heaven: *The prevention of which, and* Reformation *of the preſent Age, is wiſhed for, as in other things, ſo in this of the* Sabbath. *And for this* End *have we publiſhed this ſmall* Treatiſe. *For* our *parts, as we pretend not to any thing of* infallibility; *ſo we declare* our ſelves, *willing, yea deſirous to be* informed, *and* rectified *in any thing* amiſs *in us. Although with reſpect to the* Caſe *of the* Sabbath, we *have carefully* examined *ſeveral* Learned Treatiſes *on this* Subject; *and ſee not any* ground *from thence, to alter our* apprehenſions; *but do verily* conclude, we *have the* Truth *on* our *ſide*; *and* Truth *is every Man's* intereſt, *as well as* our *own*: *which conſideration moves us, not to omit any thing, that we can do, for the promoting of it*: *That* God *would give thee an underſtanding and obedient* Heart, *ſhall be our Prayer,*

BRITISH MUSEUM

Henry Soursby,
Mehetabel Smith.

Thomas Smith his book

A DISCOURSE Of The SABBATH, &c.

THat the Maker of the World hath a Soveraign and juſt Right to the Adoration of his Creatures, all men of Religion conſent unto: nor do they deny but that he ought to have publick Acknowledgment, in the way of his Worſhip by Aſſemblies of Men; Nor is there any that are conſiderable, who oppoſe *A certain fixed time*, for the performance of the ſame, as being of indiſpenſible neceſſity. But what that time is, and whether it be determined by a Law *Divine* or *Natural*, is not a little controverted.

Some Men affirm, *That no day or time is to be ſeparated by virtue of any Law of God for his publick Worſhip*; Others again allow, *That a ſufficient time for the Worſhip of God*

is an indiſpenſible Duty, by the Law of Nature; but *that the ſaid Law doth not determine one day in Seven, or five; more than one in Ten.* Some again aſſert, *One day in Seven indifferently (not one in Five or Ten) as Univerſally Obligatory,* but *not any preciſe and certain day in Seven, either by the Law of Nature or Scripture.* There are not a few nor inconſiderable for Learning, who allow, *That though the Law of Nature* (as they ſay) *do not determine any preciſe or certain day of the Seven, but only one in Seven days, or a Seventh part of time; yet that the preciſe Seventh day, was determined by Divine Law from the Creation to the Reſurrection of Chriſt, and ſince the firſt day of the Seven.* Laſtly, Some there are who affirm, *That the preciſe Seventh day* (commonly called Saturday) *is determined both by the Law of Nature and Scripture,* and directed unto *as the preciſe and certain time and Sabbath, to be obſerved by Man, for the ordinary time of publick Worſhip.*

In favour therefore to the Opinion laſt mentioned, what follows is propoſed to the conſideration of all men, and in purſuance hereof, the matter may be firſt ſtated in a general and brief way. The Seventh day of the Week, *i.e.* that preciſe day was it on which God reſted from the great Work of Creation, 'tis not ſaid that he reſted on one of the Seven, but *on the Seventh:* for upon the other Six he wrought

wrought, and therefore not one of the Seven days indifferently directed unto by the order of Creation, and Law of Nature; much leſs one in Five or Ten days indifferently, or no day or time at all; it was the preciſe Seventh day that God *Bleſſed* and *Sanctified* at the Creation; before ſin entered, and ſo before the ſhadows of Chriſt (the Saviour from ſin) exiſted. 'Twas the Seventh day that *Jehovah* Writ with his own Finger, *In Tables of Stone*, when he had declared it (with the reſt of the Ten Commandments, the great Tranſcript of the *Law* of *Nature*) with his own voice as the Sabbath day: *viz.* the day of ordinary publick Worſhip. Of this great Law our Lord Chriſt ſaith, *Not one jot or tittle ſhall paſs away*, Mat. 5. 18. To theſe Commandments Chriſt directs in a way of Obedience to *Obtain Eternal Life*, Mat. 19. 17. Of this Law the Apoſtle ſays they *Did not make void through Faith, but eſtabliſh it*, Rom. 3. *ult*. 'Tis of this Law *James* ſayes, *He that offends in one Point is guilty of all*, James 2. 8. 'Tis of the Seventh-Day-Sabbath, that our Lord Chriſt ſpeaks and Commands his Diſciples to pray, *That their flight might not be on it*, Mat. 24. 20. This was the day *The Holy Women reſted upon according to the Commandment*, Luke 23. 56. This was the Sabbath the Chriſtian *Jews*, *who were zealous of of all the Law, kept*; This was the Day, the

Sabbath on which *many of the Gentiles were Converted to Chriſtianity*, and on which they *joyned with the Chriſtian* Jews (*members of the ſame Church with themſelves*) *to Worſhip the true God*, in the Primitive times of Chriſtianity, *Acts* 13. 42, 44, *&c.* The due weighing and conſideration of theſe things hath prevailed with ſome againſt many difficulties to *Turn their feet unto the Lords Teſtimonies*, and in particular, to the obſervation of that of *the Seventh-day-Sabbath*.

But the oppoſition made to *the Seventh-day-Sabbath*, is as fierce, and yet as various as hath commonly befallen any truth; and therefore it will be abſolutely neceſſary that the Principle matters objected ſhould be conſidered, and for this end we ſhall reduce them unto theſe 3 *General Heads*.

1. That which is excepted againſt it, *As belonging to the Law of Nature.*

2. *As Obligatory on Chriſtians by vertue of Old Teſtament Authority.*

3. Thoſe *Objections from the New Teſtament againſt it*. But to the firſt of theſe,

Many men affirm, *That the ſeventh day belongs not to the Law of Nature, and that therefore 'tis not the Duty of Chriſtians*. In oppoſition hereunto, two things are pleadable.

1. It follows, not upon a ſuppoſition that the

the *Seventh day* belongs not unto the *Law* of *Nature*: that therefore 'tis not the Duty of Chriſtians, we ſhall produce evidence hereafter to prove it Obligatory to Chriſtians, by vertue of both the *Old* & *New Teſtament Authority*; either of which will appear to be ſufficient to bind the Conſciences of men to conformity and obedience to the Laws of perpetuity which they declare. And therefore

2. Let men give but any tollerable definition of the *Law of Nature*, and we doubt not but to evidence that the Law of the *ſeventh-day-ſabbath* belongs thereunto; of which notwithſtanding, we ſhall give ſome further account elſewhere in this ſmall Treatiſe, and for the preſent, conſider of the Propoſitions on which great weight is laid for proof of the negative. The firſt whereof is,

That the Seventh-day-Sabbath cannot be known without Divine Revelation. Suppoſing then, that every thing that belongs to the *Law* of *Nature*, may be known without *Divine Revelation*, how is it demonſtrable that the *ſeventh day* might not be known without *Divine Revelation?* without doubt, *Adam* knew by *Nature*, what corrupt men now do not, nor cannot know; and 'twere a great preſumption in any *Age* of *Men*, ſince ſin was ſo generally prevailing, to ſay they know or can know all in *a Natural way*, that *Adam* in his innocency

knew; much more preſumption in Particular Men. The whole World in a manner for ſeveral Ages in *Nimrods* time and after, were ſo far from conſenting to the *Law* of *Natures* condemning Image-Worſhip, that they atteſted the contrary. Good as well as bad men knew not by the *Law* of *Nature* that *Polygamy* was a ſin, but by their practice believed the contrary; wherefore 'tis no argument that the *Seventh day* could not or cannot be known without *Divine Revelation*; for that many men, or many ages of men, did not or could not attain to the knowledg of it, by Natures light now ſince the fall; 'tis ſufficient that it was knowable to innocent man, and that it was not ſo, is preſumption in any ſort of Lapſed men to affirm. He knew how to give *Proper Names* to the Beaſts, *&c.* upon firſt ſight; which is as great a wonder to corrupt man, as how he ſhould know the Sabbath.

2. Dr. *Owen* and ſeveral *Learned men* affirm, that the *Heathens* without the Advantage of the *Divine Scripture*, knew the *Seventh day* to be *Sacred*, and therefore gave it Honour. *Exer. de Sab.* p. 139, 140.

3. The Antient *Phyloſophers* knew as much of Nature as moſt men do now, and yet were they divided in their Opinions about *Moral* good or evil in a multitude

titude of Caſes, as the Doctor ſheweth; and thence aroſe the *Two Hundred Eighty Eight Sects* of *Philoſophers*. Some aſſerted that to be openly againſt the prevailing *Law of Nature*, which was not, *viz. the killing any living Creature*; others aſſerting that as Lawfull which was not, *viz. Inceſt* in the neareſt inſtances; with *Sodomy* by the *Magi*, and ſome of the moſt Learned *Greeks*: Others, That *neither Theift, Adultery, nor Sacriledge, had any thing Evil, or Filthy in them in their own Nature*: *Plato*'s promiſcuous uſe of wives, was Confirmed by Law at *Sparta*; with other inſtances to the ſame purpoſe: inſomuch that *Plato* in his Obſervation of the difference about good and evil, duty and vice, *&c.* affirms, *that if any one name either* Silver *or Iron, preſently all men agree what it is that is intended; but if they ſpeak of that which is juſt, and good, preſently we are at variance with others, and among our ſelves, Page* 141. 'Tis therefore to be fear'd, that if men wholly rejected *Divine Revelation* to know *Natural* good or evil by; the ſame Unhappineſs and Confuſion might re-enter the world, aud infeſt the Church.

4. The *Papiſts* do aſſert the *Adoration and Worſhip of Images to be* not onely *Lawful*, but *Vertuous*, though they have both Natural and Divine Revelation; and ſome of them affirm *the Second Commandment* to be a *Temporary Law*. Were *Proteſtants* to deal with them

in this caſe, or in that of their *Wafer*-God, they would certainly labour under great difficulty to Convert a *Papiſt* without *Divine Revelation*: would they not ſtrip themſelves of the moſt prevailing & convincing Arguments that could be brought againſt them, ſhould the Scriptures be laid aſide in the deciſſion of this controverſy.

5. 'Tis concluded, that *Adoration* to the Creatour is due upon the Authoriy of the *Law of Nature*; And that the Son of God *Created the World* is alſo Aſſented to; but how men ſhould know that the Son of God *Created the World* without *Divine Revelation*, is as great a *Myſtery*, if not greater, than to know the World was *Six Days in making*, and that the *Seventh is the Sabbath*: Wherefore 'tis evident, that things may belong to the *Law of Nature* that are every way as much out of the Common Reach and Cognizance of mankind as that of the *Seventh-Day-Sabbath*.

6. If *Divine Revelation* muſt be excluded from knowing the *Law of Nature* by; *Divine Illumination* on the ſame ground may, for that *Divine Illumination* is as truly *Supernatural*, as *Divine Revelation*, and both of the ſame Goſpel-*Nature* ſince the Fall of the World; if then Divine Illumination ſhould be Rejected as unneceſſary to know the *Law of Nature* by, not only freewill, but the purity of nature muſt be maintained in the higheſt degree, contrary both to the truth of Scripture and manifeſt Expe-

rience,

rience; for from both it is evident, that without Divine Illuminating Grace to inlighten darkned underſtandings, men would be ſo far from knowing all the particulars of the *Law of Nature*, that ſcarce any part of it would be known by them; or knowable to them; 'tis certain, that the very adherance to good, in point of doing or knowing, is attributable to the influencing Power of Divine Grace. But

7. May not *Humane Information* come under the ſame Notion of uſeleſneſs to know the parts of the *Law of Nature* by; as well as *Divine Revelation*, every man will allow a far greater certainty in *Divine Revelation* than in *Humane Information*: And can any man ſuppoſe then, that that which has the leaſt of certainty is indiſpenſibly neceſſary unto this end; and that which hath infallible certainty, is altogether uſeleſs and unneceſſary: Beſides, that the firſt man before he had any of mankind to converſe with (and ſo was uncapable of any humane information) did without queſtion know the *Law of Nature*. And hence here were ſome colourable plea, to reject *Humane Information* as being indiſpenſibly neceſſary unto this end. Notwithſtanding which, if *Divine Revelation* ſhould be laid aſide, and *Humane Information* alſo, as not neceſſary to the attaining the knowledg of the

the *Law of Nature* by, what a miſt of darkneſs would hereby be brought upon the World about the particulars of the *Law of Nature*. The Apoſtle argues the *Natural* Preheminency of the *Man* above the *Woman*, and ſo the *Womans* Subjection; from the *Mans being firſt made*. But how this ſhould have been known by us without *Divine Revelation* or *Humane Information* want's a Solution. Our Lord Chriſt argues the unlawfulneſs of *Putting away*; and thence implies againſt *Polygamy*, for that they were Created *Male and Female*, not Male and Females; but that they were ſo Created, is only knowable by us from *Divine* or *Humane* Information: Many Children do not know their own *Parents*, nor Parents their *Children* but by *Humane* Information, or that which is equivalent to it; Does it hence follow, the *Fifth* Commandment is not belonging to the *Law of Nature?* Almoſt all Caſes of Right in a *Judiciary* deciſſion, is dependant upon *Humane* Information, between one man and another, and between God and man, for that the *Judicial* ſentence is regularly attained and pronounced upon *Moral* evidence or *Humane* information: *Superiours* & *Inferiours* are known thus one unto another, and yet 'tis preſumed, the duties relative in ſuch Perſons, are not therefore diſſolved as *Arbitrary* or *Ceremoniall*, becauſe the knowledge of the Perſons, and ſo of the things,

comes

comes this way; we might inſtance in a multitude of general and particular Caſes, to give further Confirmation unto this; but theſe are ſufficient, to build this Concluſion upon, *viz.* That *ſince the fall of Man, humane Information is not unneceſſary, much leſs Divine Revelation for the attaining of the knowledg of the* law of Nature *by.*

8. Creation and Providence-*Declaration* ſince the fall; are manag'd in a ſubſervient way to accommodate Goſpel-ends; there is frequent *Supernatural* declarations in and by Created exiſtences and providential occurrences, the *Sun ſtands ſtill* to favour a Goſpel-like obedient people who were ſo in *Ceremonialls* as well as *Morals*, it goes back on the ſame account in *Hezekiahs* time; the Heaven is made *Braſs*, and the Earth *Iron*, becauſe of ſin, and as well for *Ceremonial* as *Moral*; for ſuch ſins againſt (not natural, but) Ceremonial Laws was *Chorah*, *Nadab* and *Abihu*, the men of *Bethſhemoſh*, & *Uzzah* ſmitten, the *Corinthians* ſick, and ſome dead for their abuſe in the Lords *Supper*. Hence therefore it appears, that the Heaven and Earth, and providence-declaration are ſo much of a Goſpel *Nature*, that there were no more certainty of meaſuring what is of or belonging to the *Law of Nature*; by the Voice and Language thereof, than by *Divine Revelation*; but by the ſame meaſures one is ejected, the other may: &

from

from all that has been urged on this account, 'tis concluded ;

1. That the position is untrue, that affirms *the Seventh-day unknowable without Divine Revelation.*

2. That in case it were never so true, yet it follows not thence, but that *the Seventh-day-Sabbath belongs to the* Law *of* Nature.

Exc. 2. *That which belongs to the* Law *of* Nature, *has a goodness in its own Nature ; but the Seventh day is no better in its own Nature than the* First, *or any other of the week.* It may be observed,

1. That many men do often so State Matters, as that there is scarce any difference to be discerned between *Vice* and *Vertue*, *Good* or *Evil* : and so 'tis indeed in the Case before us ; for in the *Nature* of killing, without other Circumstances and Considerations, there is no difference in the nature of the thing between killing *one* man and *another* ; but every man knows there is a great difference in the *Nature* of the thing between killing a *Prince* and a *Peasant* ; between killing in *Self*-defence and preservation, and in a bloody malicious arogant frame ; the one is a *Duty*, and the other is a great *Sin* : just so 'tis in the Case of the *Seventh* day, for though days be allowed under this bare Notion (which yet some do not) to have no difference in them, yet it hence follows not but that the *Seventh* day as 'tis directed unto by the *Law* of *Nature* (of which here-

hereafter in the ſequel, and ſo is by *Nature* determined as the *Sacred Day* of *Reſt* ;) has a natural goodneſs in it more than the other *Six* days of the week, which by the ſaid Law were made Common days for Labour.

2. There is in the nature of it no excellency (without other Circumſtances) in one day in *Seven* or *Ten*, more than in one day in *Fourteen*, *Twenty*, *Thirty*, or a *Hundred* ; but notwithſtanding, if we admit days to be ſtated with that neceſſary Circumſtance for the ordinary time of worſhip, few men that have any care for Religion but will allow a Natural Excellency and Juſtneſs in one in *Seven* for that end ; above and beyond what is in one in *Fourteen*, *Twenty*, *Thirty*, or one *Hundred*: in Like manner, Reſt ſucceeding Labour, and that the time of Gods Working and Reſting is moſt proper to be a boundary and direction to mans *Labour*, and Reſting ; beſides (as before) that 'tis the determined day by the *Law* of *Nature*. That time that God work't upon is moſt proper to be mans working time ; and that time that he Sabatized upon, moſt fit to be a *Sabbath* for *Man*, unleſs we will juſtifie a running *Counter* unto God. Wherefore we conclude, againſt the propoſition oppoſed by us, that there is that goodneſs in the *Nature* of the *Seventh-day*, taking in thoſe Circumſtances and Conſiderations that appertain unto

unto it, that is not attributable to *any other* day of the *Week* or *Month*, &c.

Excep. 3. *That belongs not to the* Law *of* Nature *which is impoſſible to be known and obſerved by all the World at one and the ſame time; but the Seventh-day-Sabbath is ſo, the Sailing and Paſſing, ſome Eaſt and others Weſt, will occaſion the loſs and gain of a day between them.*

'Tis certain, that *God reſted the Seventh day*, and therefore Commanded the obſervation of the *ſame Seventh day* to *Iſrael*; and it is thence evident, that the *Seventh-day-Sabbath* was not then unknowable or unpracticable to *Iſrael* in the *Wilderneſs*, and that alone were a ſufficient guidance to all other Parts of the World; for ſince that time, it has never been loſt. 'Tis evident in reaſon and experience, that the adjoyning Inhabitants to *Canaan* or the *Wilderneſs*, need not Labour under any difficulty, much leſs impoſſibility to to know the *Seventh day* there; ſince 'tis well known by their Neighbours, and ſo from one to another to the utmoſt part of the World; beſides that the *Sun* Conſtantly runs his Courſe, and divides between *Day* and *Night*, and does ſo every *Twenty-Four* hours: And what ever men *Loſe* or *Gain* in their Paſſages, the *Sun* never ſo *Loſes* or *Gains*; that which is the *Seventh day* in *Canaan*, is not the *Eighth* in any part of the World, 'tis only

ſome

ſome hours variation; and what ſhould make men then dream of a difficulty, yea an impoſſibility, notwithſtanding this, to find out the *the Seventh day*; the *Sun* never Loſeth one in *Seven*, much leſs one in one. The *Jews* who have been and now are diſperſed almoſt into every *City* or *Nation*, yet never Laboured under any difficulty, much leſs impoſſibility on this account that ever we heard of; 'tis ſtrange, that theſe men who know ſo much at *Sea*, ſhould not alſo know as much by *Land*, i. e. the Courſe of the *Sun:* their *Art* ſeems to exceed in *Gain* and *Loſs*, but in *Reduction* to the proper courſe and *Center* of things 'tis defective; they had rather puzzle themſelves with *Loſs* and *Gain*, than expel ſuch Confuſions by reducing. But

2. This Exception makes as much againſt the *Firſt*, or any one day in a week as the *Seventh*; for if it be impoſſible to know or obſerve the *Seventh day* in all the parts of the World at one time; ſo 'tis the *Firſt*, or any other day: and 'tis as irrational to think that a poſitive Law of God ſhould Command impoſſibilities, as the Law of Nature exact ſuch.

3. The *Exception* in the Conſequence of it leads to nothing but Confuſion; by the ſame meaſures the *Seventh day* is rendered impoſſible to be known or practiſed; the *Firſt* day is,

is, and ſo any one day in *Seven*, *Ten*, *Twenty*, a *Hundred*, or *Three Hundred Sixty Five*: ſo that no *one* day in a *Year* can be ſuppoſed poſſible upon the like grounds at one and the ſame time to be obſerved. And then, if ſuch *Objecters* allow any time as duty for publick worſhip (which ſome of them deny)'tis with the greateſt Confuſions imaginable, i. e. Some *Nations* keep *one* day by the will of God, and others *another*, or every *Nation* or People to do on this account what *is right in their own Eyes*. But for further Anſwer to this, we will inſert what we find from one who 'tis like underſtood the Mathematicks better than many of theſe pretenders, *viz.* *Shepherd* on the *Sabbath*, *pag.* 148. *Theſ.* 207. whoſe words are,

I ſhall therefore conclude, and ſhut up theſe things with anſwer to Mr. Carpenters *and* Heylins ἐυρηκα, *an argument againſt the Sabbath, which they have gone compaſſing the whole Earth and Heavens about to find out, never heard of till their days, and now it's brought to light. I would not make mirth with it (as ſome have done, and left the ſcruple untoucht) but in words of ſobriety, and ſerioufneſs, and plainneſs.* If the Sabbath or Lords Day (*ſay they*) be moral, then the moral Law is ſubject to manifold mutation; becauſe the Nations iſſuing out of *Noahs* Ark, ſpread themſelves from thence over the Face of the whole

whole earth, ſome farther, ſome at a ſhorter diſtance, whereby by changing the longitude with their habitation, they muſt of neceſſity alter the differences of times; neither can any exactly and preciſely obſerve any one day, either as it was appointed by *Moſes*, or as it was inſtituted by Chriſts Apoſtles afterwards, by reaſon of the manifold tranſportation of Colonies, and tranſmigration of Nations, from one region into another, whereby the times muſt neceſſarily be ſuppoſed to vary. *The Anſwer is ready and eaſie*, viz. *Although the Nations Iſſued out of* Noahs Ark, *and ſpread themſelves over the face of the whole earth, ſome farther, ſome at a ſhorter diſtance, and whereby changing their longitude altered the differences of time; ſome beginning the day ſooner, ſome later, yet they might obſerve the ſame day, for the day is regulated and meaſured by the* Sun, *and the* Sun *comes to one meridian ſooner or later then to another, and hence the day begins in one place ſooner or later then in another, and ſo the beginning of the day is (reſpectively) varied, but yet the day it ſelf remains unchangeably the ſame: what though our Countreymen in Old* England *begin their* Sabbath *above* 4. *hours before us in the New; they begin at their evening, we at our evening, yet both may and do obſerve the ſame day; all Nations are bound to keep holy a ſe-*

venth part of time, but that time muſt be regulated by the Sun, *neither is it neceſſary that the ſame individual* 24. *hours ſhould be obſerved by all, but the ſame day as it is meaſured by the* Sun *in this or that place, which may begin in places more Eaſterly many hours ſooner than in other places more Weſterly; a day is not properly time, but a meaſure of time, and therefore the manifold tranſportation of Colonies, and the tranſmigration of Nations from one Region unto another, hinder not at all, but that they may exactly and preciſely obſerve the ſame day, which was inſtituted and appointed: for although the time of the beginning of the day be varied, yet the day it ſelf is not, cannot be varied or changed. Now whereas they ſay,* That if any man ſhould travel the World about, a whole day muſt needs be varied, and if two men from the ſame place travel, the one Eaſtward, the other Weſtward, round about the Earth, and meet in the ſame place again, they ſhall find, that he who hath gone Eaſtward hath gotten, and the other going Weſtward hath loſt a Day in their Account; yea, the *Hollanders* after their diſcovery of *Fretum de Mayre*, coming home to their Countrey, found by comparing their Accounts with their Countrey-men at home, that they had loſt a Day, having gone Weſtward, and ſo compaſſed the Earth round.

I anſwer, what though a Traveller varying perpetually the quantity of the day, by reaſon of his continual moving with or againſt the Suns motion, in time get or loſe a day in his account? is the day therefore of it's own Nature variable or changeable? God hath placed the Sun in the Firmament, and appointed it for times and ſeaſons, and in ſpecial for the regulating of the day, and as the motion of the Sun *is conſtant, ſo there is an ordinary and conſtant ſucceſſion of days without variation; for unleſs the Suns courſe be changed, the day which is regulated by it, is not changed. Now if any will travel round about the world, and ſo anticipate or ſecond the diurnal Motion of the Sun, and thereby varying continually the quantity of the day, at length gain or loſe a day, according to their reckoning, they may and ought then to correct their accounts:* Gregory *the* 13. *having found the* Julian *year to be too great for the motion of the* Sun, *cut off ten days, by which the Æquinoxes and Solſtices had anticipated their proper places, that ſo the year might be kept at it's right periods: and is it not as good reaſon that a traveller who oppoſing the Suns diurnall-courſe continually ſhortens ſomewhat of the day, till at laſt in compaſſing the earth round he gains a whole day, ſhould cut off in his accounts that day which he hath gained by anticipating the Suns courſe, and ſo rectifie his account of the day? For in*

every Region and Country whatſoever and howſoever ſituate, as Men are to begin the day at that time when the day naturally begins in that Place; ſo likewiſe they are to reckon and count the dayes as they are there regulated and ordered by the Sun, and that ſhould be the firſt or ſecond day of the week to them, which is naturally the firſt or ſecond day of the week to that place where they are: and thus their doubts are eaſily ſatisfied when they return to the place from whence they firſt came. But if any ſhall ſay it's very difficult for men thus to rectify their accounts, and to obſerve that time in every place which was at firſt inſtituted, and it's probable that the nations in their ſeveral tranſmigrations and tranſportations never uſed any ſuch courſe. *The anſwer is obvious, mens weakneſs, or neglect and careleſsneſs to do what they ought, is not a ſufficient argument to prove that not to be their duty; beſides 'tis not probable that any nations were thus put to it to travel round about the whole Earth (although ſome particular perſons in this latter age have ſailed round about it) and therefore could not vary a whole day poſſibly, but going ſome Eaſtward, ſome Weſtward, ſome Southward, ſome Northward; they ſpread themſelves over the face of the whole earth, ſome at a ſhorter, ſome at a farther diſtance; and ſo ſome began the day ſooner, ſome later, and yet all (as hath been*

ſhewn)

ſhewn) might obſerve the ſame day: The morality of the Sabbath *is not built upon Aſtronomical or Geometrical principles, and therefore it cannot fall by any ſhady ſpeculations ſo far fetcht.*

Excep. 4. Morals *give not place to* Ceremonials, *but the Seventh-day-Sabbath doth, as in the* plucking of the ears of Corn, Circumciſion on it, *&c. therefore it does not belong to the* Law *of* Nature.

That ever the Sabbath gave place to *Ceremonials*, wants a cogent Reaſon to evince it, *Circumciſing*, offering *Sacrifice*, &c. were the Worſhip of God, and ſo proper for the *Sabbath*; for That's the *day* of Sacred *Worſhip:* Nor was the *Plucking the ears of Corn*, in the *Diſciples* Circumſtances, any breach of the *Law* of the *Sabbath.*

Secondly, Moſt Men yet allow, the Prohibition againſt *Marrying* a Natural *Siſter*; and that a Man ſhould have but *one* Wife at *once* (they being *one* Fleſh;) to be *Moral* Laws: How came then the firſt *Ages* to be allowed in *Marrying* Natural *Siſters:* And the *Jews* diſpenced with, in putting away their *Wives*, (though *one* Fleſh;) ſo that were the Propoſition granted; that the *Sabbath* gave way to *Ceremonials*, it follows not, that it belongs not to the *Law* of *Nature.*

Thirdly, The Wiſe, and great *Commander*

and *Law-giver*, did certainly intend, that the *Ceremonial* Laws ſhould be Obſerved with equal *Circumſpection* and ſtrictneſs, as his *Moral* Laws. And therefore His *ſeverities* have been *equally* manifeſted againſt *Ceremonial* Sinners, as againſt *Moral*: And for this, was *Nadab*, and *Abihu*, the Men of *Bethſhemoſh*, *Uzza*, and the *Corinthians*, ſmitten. Wherefore it is no *Argument* of *force*, that the *Sabbath* was *Ceremonial*, in that Chriſt juſtifies his *Diſciples* in *pulling the ears of Corn*, by inſtances of a *ceremonial* Nature; becauſe the *ceremonial* Law ought to have been preſerved *equally* inviolable with the *ſame* ſtrictneſs as the *Moral*.

Theſe are the moſt material *Exceptions* againſt the *Seventh-day-Sabbath*, that we have taken notice of from the *Law* of *Nature*. We come then in the next place, to thoſe that relate to the *Old-Teſtament*;

The 1. whereof is, *That the Seventh day in* Gen. 2. *is ſpoken of only by way of* Anticipation, *or as God's Reſt*; *and not relating unto Man*: And that the Law of the *Jews* only concerned them; not the *Gentiles*.

We ſhall endeavour the demonſtration of *Three* things;

1. That the Seventh day is not inſerted in *Gen.* 2. by way of *Prolepſis*.
2. That it is not abſolutely relative unto God.
3. That

3. That the Laws given to the *Jews* concerned the *Gentiles*; And therefore

Firſt, To the firſt, Whereas 'tis urged, *That the Record in* Gen. 2. *touching the Seventh day, is only inſerted by way of* Prolepſis; and that *Conſequently by the ſame Record, the Obſervation of the Seventh day was not incumbent on the* Gentiles.

To which we ſay, that 'tis ſtrange Men ſhould content themſelves with bare *Affirmations* and *Negations*, as they do in this caſe. 'Tis not therefore to be concluded 'tis ſo inſerted in the *Record*; becauſe ſome Men ſay 'tis ſo: Nor did we ever ſee or hear any thing Rational, pleaded or pretended, why it muſt be ſo; but the contrary, as we ſhall now evince. And therefore,

Secondly, No *Anticipation* is to be put upon any Text of Scripture, unleſs a juſt neceſſity compel it, for otherwiſe the order of *Hiſtory* may be inverted at Mens pleaſures: And therefore the *Reaſon* why *Anticipations* are allowed in any *Text* of Scripture, is becauſe there is ſome neceſſity or other ariſing, to preſerve the Verity, or Sence of Scripture; but there is no ſuch thing to be pleaded in this caſe: Therefore no *Anticipation* to be obtruded on the Text.

Thirdly, *Anticipations* are only to be allowed in any *Text*, when either the *ſame* or

ſome other *Text*, diſcovers that ſo it is. But we preſume no *ſuch* Thing can be aſſigned, relating to the thing under conſideration; therefore none here to be admitted.

Fourthly, The Learned *Excercitator on Heb.* 4. at large proveth the contrary; from the ſaid Text, in that the *Seventh* day is there ſpoken of, as a *Reſt* of Man from the Beginning. For 'tis not of God's *Reſt* abſolutely, that the *Author* to the *Hebrews* treateth.

Fifthly, The Parallel *Text*, *viz. Exod.* 20. in conſiſtency with the *Coherence* of this *Text* of *Gen.* 2. do *Vote* againſt this *Fancy*; For on the ſame ground that it is ſaid to be *ſanctified*, *Gen.* 2. 'tis ſaid to be *commanded*, *Exod.* 20. And the *Reaſon* of both, every way as proper to Man at the *Creation*, as to Man or *Iſrael* afterwards.

Sixthly, As the aforeſaid *Learned* Man ſaith, 'Tis an unparallel'd *Anticipation* for Age, *viz.* of *Two Thouſand* years Length; So uncouth and Monſtrous, that no Writer, Common or Sacred, can afford an inſtance of like kind.

Seventhly, *Anticipations* do, when meetly allowed, afford ſome Savour to ſuch *Texts*, which otherwiſe were harſh. But this contrary hereto ſuggeſteth, That God did not Command the *Seventh* Day till *Two Thouſand* years

years after the world was made: And that then He commanded the *Seventh* Day of the *Week*, becauſe *He had reſted on that* Day *of the* Week, *Two Thouſand* years before He commanded it. Whereas if we take the *Text* as it lies, as a proper part of the *Hiſtory*, and *Narative*, in *Gen.* 2. then all things run clear and Savoury, *viz.* God the *Firſt-Seventh* Day Sanctified it; becauſe that in it *He had reſted.* And having at the *Creation* Sanctified it, He added again at *Sinai* a Command for it; on the ſame ground.

Laſtly, The Law of the *Ten* Commandments is, by the *New-Teſtament Writers*, declared to *Exiſt*, before given at *Sinai*; in which Law the *Seventh* Day was comprehended; and *Adam*, & all the World brought by it under Guilt; which could not be, unleſs the *Fourth*, as well as the *other* of the ſaid Commandments had been the *Firſt* Man's Duty; and therefore no *Anticipation* is to be allowed or admitted, touching the Seventh day as 'tis recorded in *Gen.* 2.

Secondly, The *ſecond* thing *Excepted* as to this Text is, *That the Seventh Day mentioned in the Record*, Gen. 2. *was Sanctified for God himſelf, not for Man.*

The ſame words of Sanctifying the *Seventh Day*, *Exod.* 20. reſpected Man, and bound Men to the *Obſervation* of the *Seventh Day*;

Day; Why then ſhould the *ſame* words, and on the *ſame* reaſon, and with the *ſame* propriety and fitneſs elſewhere, *i. e.* in *Gen.* 2. be denied to concern Man, and bind him to the *Obſervation* of the *Seventh Day*. *Iſrael* ought therefore to keep the *Seventh Day*, becauſe God *Bleſſed* and *Sanctified* it. And for the *ſame* Reaſon, if God at the Creation, *Bleſſed* and *Sanctified* it; ought not *Adam*, and other Men to keep it?

Secondly, Chriſt aſſerts the Sabbath *to be made for Man*, *Mark.* 2. *ult.* but contrary hereto, this *Conception* denyes it to be made for Man, but for God only; for making a *Sabbath*, is to *Sanctify* and *Bleſs* it.

Thirdly, The *Creatour of the ends of the earth is not weary*, nor needs He *Reſt*, nor has He any to Worſhip; for He alone is to be Worſhiped; neither does He want Edification, nor needs He a Day for *Memorial*, ſeeing He is not incident to *Forgetfulneſs*: for what end then can it be *Fancied*, that this *Seventh Day* ſhould be Sanctified by God for *Himſelf* only? it really ſeems to us to be an undigeſted *Fancy*, for which no cogent *Reaſon* is aſſignable.

Fourthly, if God Sanctified the *Seventh day* for himſelf *abſolutely*; then it was certainly on ſome *Moral* account, not for a *ceremonious* end; for though He command *Ceremonials* to

to Men, yet does He not propound any for himſelf *abſolutely*.

Fifthly, If God Bleſſed and Sanctified the *Seventh Day* for himſelf *abſolutely*, then 'tis to all *Ages* a ſufficient Rule for Men to walk by; to chuſe time or ſeparate it; for 'tis every way meet that Men ſhould imitate God, to be as like him as they can: And it will follow, that his ſanctified day ſhould be Mans Holy-day. But we haſten now to the third and laſt thing of this *Exception*, which is,

Thirdly, That *the Old Teſtament-Laws, or thoſe given to the* Jews, *did not concern the* Gentiles.

That the Laws of the *Old Teſtament* did not concern the *Gentiles*, nor bind them to the Duties therein ſpecified; we take to be of ſuch dangerous Conſequence, that 'tis abſolutely neceſſary, we take ſome pains to refute it, eſpecially for that 'tis a prevailing *Opinion* amongſt ſome ſorts of People. And therefore,

Firſt, Circumciſion was the Concernment of the *Gentiles* before the coming of our Lord Chriſt, as well as the *Jews*. And that it was, is thus evinced:

Firſt, The Lord, by the Prophet *Jeremiah*, threatens to puniſh the Circumciſed with the uncircumciſed, and reckons up ſeveral of the *Heathen* Nations; and then adds, *for all the Nations*, as the *Hebrews* has it, *are uncircumciſed*

ſed (that is to ſay in Fleſh) and the *Houſe of* Iſrael *is uncircumciſed in heart:* And 'tis always to be noted, that when God aſſigns Cauſes for puniſhing Men, 'tis for Sin; therefore it was the *Gentiles* Nations Sin, they were not Circumciſed.

Secondly, Who ever of the *Gentiles* the *Jews* bought, or were *born* in their houſes, were to be Circumciſed; therefore Circumciſion belonged to more perſons than *Jews*. And

Thirdly, If Circumciſion were abſolutely the Duty of all thoſe *Gentiles* the *Jews* had power over; (for elſe why ſhould the *Jews* be commanded to compel them to be Circumciſed, if it were not their Duty) it neceſſarily implyes, that it was *their* Duty before they were ſo *bought*, or *born* in their houſes; unleſs it be thought that the *Gentiles*, when made *ſlaves* to *Iſrael*, were then to be Circumciſed; but when they were Free Men, it was neither their Duty nor Priviledge: But 'tis alien to the *Scripture* to affirm, That the Worſhip of God, and the Laws thereof were a duty to *Servants*, but not to *Free-Men:* And if it was their duty before they were *Servants*, then it follows, That it was all *Gentiles* duty.

Fourthly, By the Record, both of *Old* and *New-Teſtament*, 'tis manifeſt, that many *Gentiles* were Circumciſed; We demand then, Whe-

Whether herein they did act conformable or repugnant to Duty, or only as a matter of Liberty.

For the 1*ſt*. If the *Gentiles* were Circumciſed in conformity to Duty, then the Cauſe is granted.

The 2*d*. is too notoriouſly abſurd for any to affirm, *viz*. That thoſe *Gentiles* who were *proſelyted* to *Iſrael*, and thereby came under the bleſſings of that *Covenant*; did therein act repugnant and contrary to Duty.

The 3*d*. we now examine, *i. e.* whether the *Gentiles* in ſubmitting to Circumciſion, did it, or were to do it, only as a matter of *Liberty*, and not as *Duty*.

Firſt, Then, that Laws ſtrictly obligatory to *one ſort* of Men, ſhould be ſuppoſed matter of Liberty to *another ſort* of People, is an unparallel'd Caſe. To threaten ruine to *one* for non-obſervance, and declare *another* at Liberty, and a-like acceptable in obſerving, or not obſerving, is very unſuitable to any wiſe *Law-giver*; though of frail Mankind; much more unworthy of the All-wiſe and perfect One. To leave the *Gentiles* at Liberty, whither they would obſerve his Laws or not, is to repreſent God as indifferent about the having his Laws done, as Men too commonly are in doing of them.

Secondly, The Lord gives gracious Encou-

rage-

ragements to thoſe of the *Gentiles* that had joyned themſelves to his houſe and people, and to theſe that ſhould ſo do, *Iſa.* 56. And ſuch encouragements as are comprehenſive of the greateſt Bleſſings and Good: Can any then imagine, that ſince their being Circumciſed, *i. e.* the *Gentiles*, and joyning to the Lord and his People *Iſrael*, by obſerving his Laws; had ſo great a good, and bleſſings of ſo high a nature attending it, that the *Gentiles* were at Liberty by the Will of God, whether they would ſo act, as to obtain thoſe great Bleſſings or not. Men are never to be indifferent about that which is really for their great good and happineſs: Much leſs can any think that God is ſo, by making it only indifferent to Men, whether they take thoſe meaſures that will, upon the infallibility of his words and promiſe, promote their ſingular good and advantage.

Thirdly, 'Tis evident it was not barely matter of Liberty, for things ſo done, or to be done; have not the availing conſequent of ſuch bleſſings as before ſpecified; and when Circumciſion was aboliſhed, the *Apoſtle* gives this *Character* of it, That neither *Circumciſion, nor uncircumciſion availeth any thing*; and *He that is uncircumciſed, let him not become Circumciſed*; which are of a quite different nature from that in *Iſa.*

Fourthly,

Fourthly, I demand, whether a way of Worſhip was propounded by God to the *Gentiles*, different from that appointed to the *Jews*; and where 'tis to be found, and what were the Ordinances and Laws of it; and whether in ſo doing, they were capable of attaining the bleſſings of God for Soul and Body, of Heaven and Earth? If they were, and things really ſo, then, what Reaſon can be aſſigned, wherefore they ſhould have a Liberty to conform alſo to the *Jews* Laws, though diſtinct and different from their own; whereas the *Jews*, though far more priviledged than they, were never diſpenſed with, to vary from their Laws, or add to their Obſervances? And if they were capable of attaining ſuch Bleſſedneſs in that diſtinct way of Worſhip of their own, of what ſignificancy then are the promiſes of God, to ſuch of the *Gentiles* as ſhould be Circumciſed, and joyn themſelves to his Houſe and People, if they could attain ſuch Bleſſings without ſo doing? And if they could not, then was Circumciſion & the Laws of *Iſrael* your neceſſary Duty to attain them. From all which we conclude, Circumciſion was the *Gentiles* Duty, as well as the *Jews*: And he that was Circumciſed was made a *Proſelyte*, and was a Debtor to do the whole Law. And hence then the Law of the *Jews* concerned the *Gentiles*.

Secondly,

Secondly, That the *Jews* Law concerned the *Gentiles*, is manifeſt, in that there was as in the general, to be *one* Law for the *ſtranger*, as the *home-born*, *Exod.* 49. *Numb.* 25. 15, 19. So particularly, as *Iſrael* was to Afflict their Souls on the *Tenth* day of the *Seventh* Month; ſo was the *ſtranger* commanded to do, *Lev.* 16. 29. As *they* were to perform their Offerings, ſo were the *ſtrangers* to do, *Numb.* 15. 16. As Death was appointed for the Puniſhment of Blaſphemers in *Iſrael*; ſo it was proportioned to the *Strangers*, and inflicted on the *Son* of the *Egyptian* Man; and therefore *one* Law commanded for the *ſtranger* and *home-born*, *Lev.* 24. 16, 22. Hence, if one Law was for the *Stranger*, and *home-born* in *Iſrael*, it was ſo for the *ſtranger* elſewhere; unleſs it be ſuppoſed, That Men were to faſhion their Religion according to the cuſtom of the Country where they came, *viz.* That a Curſing *Egyptian* might blaſpheme God in *Egypt*, without deſert of Death; but not ſo in *Iſrael*: Nor is the Plea any thing leſs than a miſtake, that is urged by ſome, *viz.* That the *ſtrangers* mentioned in thoſe places, were actually Circumciſed, and ſo of the ſame Religion with the *Jews*: For had it been ſo, there had been little reaſon to have called them *ſtrangers*, or preſcribed *one* Law to them both,

both, ſince they had taken upon them the obedience and yoke of the Law; beſides, the contrary is Manifeſt, in *Exod.* 12. where 'tis forbidden, That the *Stranger* ſhould eat of the *Paſha*; And in *verſ.* 45. when a *ſtranger* ſhall ſojourn (*viz.* uncircumciſed) for 'tis added, *Let all his Males be Circumciſed*, he ſhall be as *one* Born in Thy Land, not then as a *ſtranger*; wherefore by the *ſtranger* there, is to be underſtood *one* uncircumciſed.

Thirdly, The Laws againſt *inceſtuous* Marriages, and other things mentioned in *Lev.* 18. were the concernment of the *Gentiles* as well as the *Jews*; for that in *ver.* 24. the *Gentiles* are ſaid to *Defile themſelves in all theſe things*: And 'tis *Sin* that defiles Men; therefore the *Gentiles* Sinned in tranſgreſſing thoſe Laws ſpecified in the ſaid *Chapter*: and conſequently the ſaid Laws were *their* Duty; and in the ſaid *Chapter* 'tis commanded, *Not to approach unto a Woman, during her Separation*, ver. 19. which was *Seven* days by the Law. Can any then think, That ſuch *Separations* were the concernment of the *Gentiles*; and yet that the far greater parts of the Law were not: 'Tis then plain, that the Laws in *Lev.* 18. were the concernment of the *Gentiles*; and by the ſame reaſon, the Laws ſpecified in *chap.* 17. and 16. were in like manner the concernment of the *Gentiles*; for that 'tis

certain, the *Gentiles* did defile themſelves in the matter of *Offerings*, which were *their* Duty to *God*, as well as the *Jews*: Beſides, that there is no ſuch diviſion of *Chapters* in the *Heb.* as in the *Engliſh*; and therefore 'tis an unwarrantable, and unreaſonable Limitation of the *Text*, to reſtrain it only to the Laws of the 18. *chap.* *Another* may as well deny it to belong, or refer to all thoſe Laws in that *chapter*, as *one* may limit it to them only: This is yet the more confirmed, if *chap.* 20. be conſidered, wherein Charge is given againſt defiling *God*'s Sanctuary, and Commands to keep all *God*'s Statutes, as *ver.* 3, 8, 22. *Ye ſhall therefore keep all my Statutes, and ſhall not walk in the manner of the* Nations, *&c. For they committed all theſe things, therefore I abhorred them*, as *ver.* 23. Hence therefore the *Gentiles*, ſinned in not Reverencing God's *Sanctuary*, and in not keeping all God's Statutes; therefore they were abhorred of him: And conſequently all God's Statutes were the *Gentiles* Duty, and then not the *Jews* Concernment only.

Fourthly, *Sacrifice* and *Offering* was *Noah*'s Duty, and ſo equal to *Jews* and *Gentiles* in concernment: And after the *Church*-State of the *Jews* was Erected, we find the good *Gentiles* generally *Proſelyting* to the *Jews*, and in that capacity *Sacrificeing*, and receiving ſufficient

cient Encouragement from God in ſo doing: But we never find the leaſt encouragement by God, or acceptance from him, to perform *Sacrifice* in any other manner than in union with the *Jews*; it follows then, unleſs we derogate unto uncertain *conjectures*, nay repugnant *concluſions*, to the declared way of God in accepting the *Gentiles* Sacrifices, that it was their duty to become *one* with the *Jews*, in order thereunto, viz. To be Circumciſed, *&c.* For without doing ſo, there is no ground in *Scripture*, in ordinary Caſe, to ſuppoſe they could otherwiſe obtain favourable acceſs. Wherefore it then appears, that in as much as *Sacrifice* was the Duty of the *Gentiles*, and that there is no Record to warrant the performance of it, but in union with the *Jews*, after their Church-ſtate was erected; that the whole of the *Jews* Laws, was the *Gentiles* Duty.

Fifthly, *Solomon* prayed, 1 *Kings* 8. 43. that *All the People of the earth might know, and fear God, and as did his people* Iſrael. *Solomon* was without queſtion guided by the Spirit of God in his Prayer, and *Iſrael* was to fear God in the way of his Statutes; and all his Ordinances, and ſo to worſhip him; therefore in that *Solomon* thus prayes, it was the will of God all Nations ſhould obſerve the Laws of *Iſrael*.

Sixthly. The very *Shadowy*-Law was repreſentative of our Lord Chriſt, and of his undertaking; and what was to be accompliſhed by his coming, as *Heb.* 9. *and* 10. declares. And he was equally, the Saviour both of the *Gentiles* and of the *Jews*; and his undertaking concerned the *One* as well as the *Other*; ſince therefore thoſe Laws were, as hath been ſaid, ſuch a *Repreſentation* of him, the *Gentiles* were equally concerned in point of Duty therein, in as much as they were of an inſtructive Nature, to lead to the *Meſſiah*, the *Gentiles* had equal neceſſity of the inſtruction, and therefore their concernment.

Seventhly. If the *Gentiles* were unconcerned in *Iſraels* Laws, then either there muſt be two Religions, for ſome *Thouſands* of *Years* at *One* and the *Same* Time in the World by the Will of God, or elſe the *Gentiles* were to be of no Religion at all; either of which is too abſurd to Patronize. There muſt be ſuppoſed one Religion for the *Gentiles*, *viz.* A certain *Way* of Worſhip, and Body of Laws for *them* to walk in; and another way of worſhip for the *Jews*; & ſuch a *Syſtem* of Laws, as was none of the *Gentiles* concernment; & all this by the deſign & appointment of God, when yet there is not one word of this ſignified in Scripture: Inſtead of healing the World, this had been the way to divide it.

Eighthly.

Eighthly. If the *Jews* Shadowy-Laws were not the concernment of the *Gentiles*; then there was no need of any repeal of thoſe Laws on the *Gentiles* account; for *they* needed no diſcharge from that which never was *their* Duty: But contrary hereto, *Eph. Col.* and the *Heb.* ſhew; that the *Gentiles* are therefore, and thereby, ſecured and warranted in the *Omiſſion* of ſuch things; for that Chriſt hath *blotted out*, *taken away*, or *changed*, &c. *ſuch* Laws. For want of a due Conſideration of which, *ſome* deny a *repeal* of any Laws, either to *Jews* or *Gentiles*, and therefore conclude *Offerings* and *Sacrifice*, and all that was *Noah*'s Duty to be ſtill in force to the *Gentiles*, though they ſay, the Laws of the *Jews* never bound the *Gentiles*.

Ninethly. If the *Gentiles* were unconcerned in the *Jews* Law, by what rule ſhould they know their Duty to God? and why was it not *Their* Duty? is it ſuppoſed therefore not the Duty of the *Gentiles*, becauſe it was written to the *Jews*? then the whole *Old Teſtament* by the ſame Rule may be rejected by the *Gentiles* as not belonging to them; And the *Four Evangeliſts* of the *New*. In like manner the Epiſtle to the *Hebrews*, that of *James*, thoſe to *Tim.* (who was a Circumciſed Perſon) and ſeveral of the reſt may be called in queſtion on the ſame ground. Yea, even thoſe that

were directed to the *Romans*, *Corinthians*, &c. It will be very difficult in the urging or application of duty from thence, for that in all thoſe Churches it may be preſumed there was *Jews*; and then what duties belonged to the Chriſtian *Jews*, and what to the *Gentiles*, might on this *Foundation* be a great *Queſtion*? Or, was it becauſe they were not given in writing to the *Gentiles*, as they were to the *Jews*; ſo neither were the Laws in *Lev.* 18. and 20. given thus to the *Gentiles*: does it hence follow they might lawfully break thoſe Laws, and commit *Inceſt*, *Sodomy*, and the greateſt *Abominations* in the World? Or, was it becauſe they were not made known to the *Gentiles*? neither were all theſe Laws in *Lev.* 18. any otherwiſe made known to the *Gentiles*, than the other parts of the Law was: *Iſrael* was once without Law as well as *Prieſt*; does it hence follow it was not their duty? the promiſe of Chriſt to *Adam* made it duty to believe in the *Meſſiah*; and that to *Abraham*, though *Thouſands* and *Hundreds* of *Thouſands* never heard it, or of it. God commanded all men every where to repent, becauſe he has appointed a day in the which, *&c.* whereas Millions of *Indians* never heard of ſuch a thing. Ignorance never uſeth to diſanul Laws, and make void the duty; though ſometimes it may excuſe or leſſen the puniſhments of the Ignorant Sinner;

but

but Sins of Ignorance are really Sins: it was certainly the *Gentiles* duty to ſeek after God, and learn the way of his true Worſhip, *i. e.* that of his own appointing, which after the General Apoſtacy of the World in *Nimrods* time and after, was hardly to be found, but in and by *Abraham* and *Jacob*, and afterwards the *Church* of *Iſrael*; theſe they might hear, and learn to hear and fear the true God: Or, is it ſuppoſed to be, for that all Nations could not attend, neither *Three* times, nor *Once* a *Year* at the *Sanctuary*? Neither was it commanded either *Jews* or *Gentiles* from all parts of the World, *Annually* ſo to do. The *Jews* in their diſperſions could not do it, and therefore I ſuppoſe none will conclude they were on that account exempted, and diſcharged from the duty of the Law of the *Jews*. And thence neither did this exclude the *Gentiles* from being concerned in *Iſraels* Law.

10. The Chriſtian *Gentiles* are declared by the *New Teſtament Writers* to be under the Law, *viz.* that of the *Jews* (this we ſhall demonſtrate in the ſequel): Therefore are all *Jews* and *Gentiles* Concluded under Sin by the Law, and *every mouth ſtopped before God*, Rom. 3.10.(Not two Laws,one of the *Gentiles*, and another of the *Jews*) therefore are the *Romans* Exhorted to owe no man any thing but Love, for that Love is the fulfilling of the

Law, *viz.* the Law of the *Jews*; for there the ſecond Table is mentioned in the *Jews* Law. They are warned not to avenge themſelves, for that 'tis *Written*, Vengance is mine, *&c. viz.* in the *Jews* Scripture; Therefore were the *Female* of the *Gentiles* to be in ſubjection; for that the *Jews* Law and Scripture inforced it, the Chriſtians *Peter* wrote unto, were therefore to be Holy, for that God was Holy, becauſe it was ſo *Written*: Hence then, if things were therefore a Duty on the Chriſtian *Gentiles* becauſe they were *Written*, and ſo commanded in the *Jews* Law: Then the *Jews* Law is the concernment of the *Gentiles*.

11. We ſhall only add, that the *Gentiles* in their diſtance from the *Jews* before Converſion, are declared to be *Strangers* to the Covenants of Promiſe, without God, Chriſt, *&c.* Hence therefore it appears by the conſideration of the *Text* and Context, that the declared way of Salvation, Covenants of Promiſe for the attaining of Bleſſedneſs, was before the Coming of Chriſt in and to the *Gentiles*, by an uniting to the *Jews*; for otherwiſe, as to viſible appearance, they were Looked upon as in that deſpicable condition, to be without Hope, *&c.* for that indeed there was no other way of Hope but what lay in the Promiſes.

But there is one Scripture commonly urged

ged in oppoſition hereunto, viz. Pſal. 147. 19, 20. *He ſheweth his Word unto* Jacob, *his Statutes and his Judgments unto* Iſrael: *He hath not dealt ſo with any Nation; and as for his Judgments they have not known them.*

From whence 'tis by ſome inferred, that the Laws of *Iſrael* concerned not any other Nation.

1. The weakneſs hereof may eaſily be diſcerned, if expreſſions of like import in Scripture be compared, and conſidered, God ſaith, Amos 3. 2. *You only have I known of all the Families of the earth; therefore will I puniſh you for your iniquities*: And Chriſt ſaith, Mat. 15. 14. *I am not ſent, but the loſt ſheep of the Houſe of* Iſrael. Doth it therefore follow, that God did not know, nor yet would puniſh any other Nation or People (but his *Iſrael*) for their iniquities? or that the *Gentile* World had no benefit by the ſending, or coming of our Lord Jeſus, certainly not? But as the clear intent of them is, that as God, eminently with Favour, knew his people; ſo would he eminently puniſh them for their iniquities; and that Chriſt in the firſt place, or by way eminency, was ſent to the loſt ſheep of the Houſe of *Iſrael*; ſo in the place under conſideration, the Lord had not ſo eminently ſhewen and made known his Statutes to any other Nation. Not that they were not in any

true

true and real ſenſe ſhewn and made known unto them.

2. This interpretation, not only varies from, but clearly ſubverts or gain-ſayes the evident intent of the Spirit of God in that place; which was to ſhew the eminency of their Bleſſing above the other *Nations* in their enjoyment of the Light, or knowledg of his Laws; whereas had they not obliged the lives and conſciences of other Nations, they had been therein more happy than the *Iſraelites*. In as much as where any Laws are not, there can be no tranſgreſſion of thoſe Laws; and conſequently no puniſhment for the breach of them: and ſo the *Jews* laid under greater ſeverities, in being more liable to Gods diſpleaſure.

Except. 4*th*. *It was not the* Seventh-*day in order of* Creation *that was commanded unto* Iſrael, *but the* Seventh *after* Six *dayes raining of* Manna, Exod. 16.

The *Text* preſſed to ſerve this fancy: In in the firſt place, Does not ſo much as ſuggeſt that the *Manna* rained juſt *Six* dayes, before that *Seventh* or *Sabbath* afterwards ſpoken of: And therefore it is denyed, that any *Text* of Scripture will prove or ſhew the *Seventh* day from the beginning of *Manna* to rain, was made or appointed for the *Sabbath-Day*.

But

But *Secondly*, Suppoſe it were ſo, yet how doth it appear, that it was not the *Seventh-Day* in *Order* from *Creation*? if that can be made out, we ſhall deſire to ſee by the light of it. But if not, then ſuppoſing the *Manna* to begin to rain on the *Firſt-Day* of the week in *Order* of *Creation*, and ceaſing the *Seventh*; and ſo the *Seventh* in *Order* of *Creation*, the *Sabbath* there appointed. What does this make againſt the *Seventh-Day*, unleſs it can be proved that it was made the *Sabbath* to *Iſrael*; not becauſe God reſted on it, but becauſe the *Manna* rained *Six* Dayes before? A task we believe too difficult ever to be performed: And therefore

Thirdly, The *Seventh Day* in *Order* of *Creation*, was that on which God *Reſted*, and which he *Bleſſed* or made a *Sanctified* Day, which is all one with a *Sabbath-Day*; And on the ſame ground that he did ſo bleſs that *Seventh-Day*, He commanded the *Seventh-Day-Sabbath* to *Iſrael*, Exod. 20. *viz.* becauſe *That in it he Reſted from all his Works*; but not one word of the raining of *Manna*, as the ground thereof; which if the raining of *Manna* had been the Foundation of, and that it had not been the *Seventh-Day* in *Order* of *Creation*, with what right or property can that Reaſon of Gods Working and Reſting inſerted in the Body of the Commandment,

mandment, be alledged for another day, and on another occaſion, *viz.* the raining of *Manna*, and the conceived proper occaſion wholly omitted? But we conclude, 'tis much more becoming men to call that day the *Seventh*, that God called ſo, *Gen.* 2. and that the *Sabbath* that he Sanctified and Commanded, than to forſake the word of *Truth*, to adhear unto unheard of *Notions* till of *Late*, and things that neither *Scripture* nor *Reaſon* will warrant.

Except. 5*th*. *The* Seventh-Day *was not commanded by the* Fourth *Commandment*, *but one Day of* Seven *in the* Original, *or a* Seventh *part of time*.

Firſt. 'Tis ſaid ſo, but not therefore certain. 'Tis very ſtrange with what conſcience ſome Men pretending to *Learning*, can thus abuſe the Simple. May not *Jeſuites* take the like Liberty in other caſes? if the *Tranſlation* be not as it ought to be, why do they not *move* for an amendment? Or, why is it not Corrected in the *Margine*, as many other places of Scripture are? The *Tranſlators* were, *Men* of their *own* Apprehenſions, and favoured not the *Seventh-Day*; only it may be they dealt more conſcientiouſly with the *Text*, than 'tis like their followers now would do, if they had the like occaſion of tryal; however, *Others* that know the *Hebrew* as well as themſelves, does affirm the contrary. *Second-*

Secondly. Not only the *Seventh-day* emphatically is expreſſed to be the *Sabbath*, both in the *Hebrew* and *Engliſh*; but that day is pointed out by the Reaſon urged in the Commandment, *viz.* that in *Six* dayes God made Heaven and Earth, *&c.* and reſted The *Seventh day*, not A *Seventh day*; it was the *Seventh-day* on which God reſted: And therefore 'tis the *Seventh* that he here commands in *Exod.* 20. For it is the *ſame* day of the week that he Commands, on which he reſted. And the Argument of the *Text* were very incogent to carry it otherwiſe, *viz.* that becauſe God reſted the *Seventh-day*; therefore you muſt reſt A *Seventh-day*.

3. The day here Commanded *as the Sabath day*, was before this known to *Iſrael*, as *Exod* 16. witneſſeth; and that day was known to be the *Seventh* day, and ſo called: It was the *ſame* day that *Iſrael* kept before that was here Commanded, but that was *the Seventh* day; therefore *the Seventh* day was here Commanded.

4. That Seventh day here Commanded, either was a day called *Seventh* by God, or a day that man might call *Seventh* as they pleaſed: If it was a *Seventh* day of Gods naming, then where ſhall we find a better account of it than in *Gen.* 2. which was *the Seventh* day. If it were a *Seventh* of mans naming, as they

they pleaſed, then any *Seventh* day would anſwer the end of the Commandment, and ſo it Commanded no certain *Seventh* day; and then the man *that gathered Sticks*, had he known of this *Evaſion*, might have eſcaped death, by allowing another day, calling it *Seventh* in its room.

5. Why may not the *Imphatical* Particles elſwhere in Scripture relating to the *Seventh* day, be denyed to have *Emphaſis* in them, as well as in this place; and then alſo why in other Caſes may not a *Redundancy* be allowed in the *Hebrew* Articles? and by this means a *thouſand* things rendered *uncertain*, that now are eſteemed plain and evident.

Laſtly. In caſe it ſhould be granted that 'tis a *Seventh*, (which yet is denyed in the *Fourth* Commandment) yet is nothing gained or loſt thereby, Conſidering that the day was known to be the *Seventh* day: for example, ſhould a Law be publiſhed here in *England* for a more ſtrict and ſolemn obſervation of the *Annual Memorial* day of *Powder Treaſon*, almoſt every Child would know what day were thereby Commanded to be ſo obſerved, i.e. The *Fifth* of *Novem.* So in the Caſe under conſideration, the *Seventh* day being well known by *Iſrael* to be the *Sabbath*, the Law of the *Fourth* Precept, if it only Commanded the Sabbath, it neceſſarily commanded the obſervation of the *Seventh* day. Except.

Except. 6th. *The* Seventh *day is only Conſequentially Commanded in the* Fourth *Commandment, 'tis not the originall deſignment of it; for that in Nature, one day in* Seven *muſt proceed the* Seventh *day, or be prior to it.*

There is no Clear evidence, that in the Nature of the thing relating to the *Seventh* day; there is any priority of *one* in *Seven* to the *Seventh* day, for the work of God *Six* days and reſting the *Seventh*, being *one* of the principal dictates of the Law of *Nature* about the *Sacred* day of *Reſt*, it lyes every way as neer to the Reaſon of mankind immediately to fix on the preciſe *Seventh* day, as on *one* of *Seven*; neither indeed is the Notion of *one* in *Seven* ſo ſuited, and accommodated unto this Foundation in priority, but conſequentially only; for from the *Order* of *Nature* 'tis more Cogent to *Natural* Reaſon, that becauſe God wrought *Six* days, and reſted the *Seventh*; that therefore Man ought to reſt the *Seventh*, then that becauſe God reſted the *Seventh*; man ought therefore to reſt *one* of *Seven*: And therefore this being the *Original* ground of the preciſe time of *Sacred* Reſt, *i. e.* The *Seventh* day. Hereunto we conclude the *Fourth* Commandment of the decalogue is accommodated, and thence infer, that 'tis not only Conſequently commanded, but as the *Original* deſignment of it relating to a *Stated* fixed time. But,

Second-

Secondly, Suppoſe it were only in a Conſequential way, to *one* in *Seven* Commanded, it makes nothing againſt the Morality, and perpetuity of the *Seventh* day, ſince 'tis expreſly in *the Decalogue* Commanded; for after the ſame *Notion* of priority, may ſeveral of the Commandments be ſtated; The Duty of Worſhip is in the Notion of it, prior to true and right Worſhip, and 'tis certainly the deſignment of the *Second* Commandment, that men ſhould perform Worſhip to God; but as to the *Particulars* of *Right* Worſhip, and the *Particular* Prohibition of *Falſe* Worſhip; theſe are Conſequential to, and dependent upon, the *Original* right of Worſhip that God has in his Creatures: And in like manner it is with the *Third*, that forbids *A taking of the Name of God in vain*; prior whereto is the making mention of his Name. Hence nothing is inferrable againſt the *Moral* Worſhip, and *Reverence* required in theſe commandments; nor yet againſt the *Morallity* of the prohibitions expreſſed in the Commandments; wherefore we ſee not how any Concluſion can be hence made againſt the perpetuity of the *Seventh* day.

Except. 7*th*. *The Penalty of Death was inflicted upon the breakers of the* Seventh-*day Sabbath, by the appointment of God; and if it remain, ſo muſt the penalty, which is a* Sanguinary *Opinion.*

Firſt,

First, The *Seventh*-day Exiſted before the *Penalty* did, and why may it not after it is ended? if ſuch a *Penalty* were evidenced to be unſuitable to the *Nature* of the Goſpel, we ſee no neceſſity ariſing from the *Seventh* day to defend it; but that as the Sabbath has been without it, ſo it may.

Secondly, Do not Chriſtians own the *Second*, *Third*, *Fifth*, *Seventh*, and *Ninth* Commandments, with the reſt to be in force? and do they think the Penalties are too, or are they diſſolved? is not that againſt *Images* in force? What then becomes of the *Penalty?* is it not againſt the *Third*, to Curſe God? And was not Death *appointed* in that Caſe? was not he that *Curſed* Father, *or* Mother, *to be put to Death*? was not *the* Adulterer *to be Stoned*? And *the* perjured *to be retaliated*. Are theſe Laws all gone, and out of date, as well as the Sabbath? or do Chriſtians hold ſuch *Sanguinary* Principles as theſe ſeveral penalties imply? Let thoſe that thus oppoſe the *Seventh* Day, *firſt* deliver themſelves from what they Load it with, in the Caſes before inſtanced.

Thirdly, We never underſtood that the *Penalty* was deſigned or allowed to be inflicted, no not in *Iſraels* time, when they had the Government, but in caſes of Preſumption, never for ignorance or meer frail-

ty: And therefore we do not know what Sanguinarineſs can appear in the face of the *Penalty*, unleſs it be to thoſe that are reſolved, or willing to have Liberty to be Preſumptious Sinners in the Face of the Sun.

Excep. 8. *The* Seventh *Day was commanded to* Iſrael, *becauſe of the deliverance they had from* Egypt; *but that does not concern us.*

The whole *Decalogue* is inforced with the Motive of *Iſraels* deliverance out of *Egypt*; does not therefore the *Decalogue*, *i. e.* the *Firſt*, *Second*, *Third*, *Fifth*, *Sixth*, &c. concern us? The Judgment of the *ſtranger* was Commanded not to be perverted, nor the *Fatherleſs*; & that they being *bondmen* in *Egypt*, and delivered from thence, God therefore Commanded them to do that thing, *Deut.* 24. 17, 18. It is not hence to be concluded, That the *ſtranger* and *fatherleſs* may be abuſed in Judgment; and that 'tis no Sin ſo to do: But it is ſufficient that there are other *Moral* Reaſons ſufficient to ſecure the ſaid Laws to perpetuity, though Arguments and Motives from the Providences of good, is, and may be uſed to ſtir up and ingage to the Obedience of perpetual Duties; and this is the utmoſt that can be made of that Motive.

Excep. 9. *The Sabbath was a* Sign, *therefore but a* Ceremony. There

There are *Natural* & *Moral* Signs, as Mr. *B.* on the *Sabbath* largely ſheweth, unto which we refer the *Reader*: And ſhall only ſay, That ſo the *Moral* Law is repreſented to be, *Deut.* 6. 8. The State of *Wedlock* is repreſented under a *Figurative* Notion (*Eph.* 5.) of Chriſt and the Church. It is then no proof of Laws, not being *Moral*; for that they are expreſſed as *ſigns*; nay, though it ſhould be of ſomething that were not of a *Moral* and *Natural* Conſideration, as far as Motives of an occaſional and providential *Nature*, is urged to ſtir up to the Obedience of *Moral* Laws; ſo *Moral* Laws are in the Obſervation of them, real *ſigns* of Goſpel-bleſſings; and do afford Argument or Motive unto *Evangelical* Obedience.

Excep. 10. *The Seventh Day was Loſt in the* Patriarchs *time, or by the ſtanding ſtill of the* Sun, *or going back of it afterwards.*

We have before conſidered, and concluded it unreaſonable to think, The *Patriarchs* did not *keep* it, and much more that they did not *know* it; and no Man can prove that it was loſt then. But if it were, certainly God did not loſe the knowledge of it; and He Commanded the *Seventh* Day in *Order* of *Creation* on Mount *Sinai*: Nor is it Rational that the ſtanding ſtill, or the going back of the *Sun*, ſhould put the World into any diſor-

der, about the days of the *Week*, in *order* and *ſucceſſion*; it only ſuppoſes thoſe days ſo much longer, on which ſuch things were done: And beſides, the *Jews* were not only preſerved without *Confuſions*, and *Difficulties* about the knowledge of the *Seventh Day*, and right *Sabbath*: But the *Prophets*, *Iſa. Jer.* and *Ezek.* afterwards preſt to the *obedience* of it: And *Chriſt*, with the *Apoſtles*, and holy *Women*, all knew it very well. So that here's no appearance of *its* being loſt, but the contrary. And to this day, the World of *Turks*, *Jews*, and *Chriſtians* agree about it; *One* profeſſing to keep the *Sixth* day, the *ſecond* the *Seventh*; and the *third*, moſt of them, the *Firſt* day of the *Week*; ſo that the Evidence is as good for the *Seventh* Day, as perſons have for their *Diſcent* from ſuch and ſuch *Parents*. But 'tis now time we come to the Conſiderations of thoſe Exceptions revealed againſt the *Seventh* Day from the *New-Teſtament*; the *firſt* whereof is,

Excep. 1. *That the* Seventh-Day-Sabbath *by Command, is not repeated in the* New-Teſtament, *or not Commanded to* Gentile *Churches.*

Firſt, It is no good Argument, That things are not a Duty, becauſe not Commanded in the *New-Teſtament*; for *firſt* there is no Text in either *Old* or *New-Teſtament*, to warrant the

the *Argument*, and to evince, that nothing elſe but what is there repeated, is of obligation to *Chriſtian* Churches.

Secondly, There are a multitude of Inſtances to the contrary, *viz.* Many of the Law; in *Lev.* 8. as againſt Marrying a *Natural* Siſter, *&c.* the obligation whereof cannot be inferred from the *inceſtuous* perſons Condemnation, in 1 *Cor.* 5. for that it does not appear, That ever a Mans having his *Fathers* Wife, was diſpenced with or allowed: But to have a *Natural* Siſter, and ſeveral other *near* degrees of *Kindred* there prohibited, were allowed in the *firſt* Ages of the World. The whole of the *judicial* or *penal* Law is omitted in the *New-Teſtament*; no Commands being exhibited there to *Chriſtians*, or Chriſtian *Magiſtrates*; ſo much as to direct the putting a *Murderer* to Death: Is therefore the whole, and all the parts of the *judicial* Law ceaſed?

Thirdly, Though many *Old-Teſtament* Laws be repeated as *Obligatory* to *Chriſtians*; yet it wants proof that they are ſo repeated, as to derive their *Authority* ſingly, and alone, from that *Repetition*; but on the contrary repeated as Laws *Antecedently* Obligatory, as *Eph.* 6. 1. *Children obey your Parents, which is the firſt Commandment with promiſe*, i. e. The firſt of the *ſecond* Table in the *Old* Law, or

the first in the *Decalogue* with promise, in respect of it's *first* fulfilling, *viz.* in this World; for in the *New-Testament* Laws, who can say which is *first*, or that this is *first?*

Fourthly, The frequent use of the *Old-Testament* in the Ministry about matter of Duty, is inconsistent with this *Exception*; for if nothing be duty, but what is in the *New*; to what purpose is the *Old* alledged to explain or prove Duties, since the same persons by such Exceptions as this, deny any *Authority* in it to *Christians?*

Fifthly, We shall shew hereafter, that both by *general* and *particular* Expressions in the *New-Testament*; the *Seventh-Day-Sabbath* is *ratified*, and made *obligatory* to all *Christians*.

Sixthly, The Duties of *Christians*, if this *Exception* were allowed, would be confined within a narrow Compass, as *Stenet* sheweth, and as we have given a *Specimen* of before, to another *Objection*.

Exc. 2. *Laws binding to* Christians *are either so by vertue of a* Moral *good in them, not upon the account of the* Old-Testament, *or as they are delivered by* Moses, *or as they are positively commanded in the* New-Testament; *but there is on either of these accounts, no Authority for the* Seventh-Day-Sabbath.

As

As to the *Authority* of the *New-Teſtaments* inforcing the *Seventh* Day, we ſhall diſcourſe that afterwards: And now chiefly conſider of the former part of the *Exception*, *viz.* That *Moral* Laws are not therefore binding, becauſe (or as) delivered by *Moſes*, but becauſe of the *Moral* good that is in them; and that the *Seventh* day is not ſuch.

That the Laws of the *Old-Teſtament* given by *God* to his people (or as ſome will have it worded by *Moſes*) are not obligatory on *Chriſtians*, neither *Moral* nor *Ceremonial*, as ſo *given* or *written*, implies; that ſuch as ſo conclude, either ſuppoſe, that as ſo *given*, they never were *obligatory* on the *Gentiles*; or that they are done away or expired, both Laws of *Nature* and *Ceremonial*. As to the *Firſt*, We have ſhewn before, That the *Gentiles* were concerned, and bound in duty to God by theſe *Old-Teſtament* Laws; and therefore ſhall add nothing here about it. But for the *Second*, We now examine it, *viz.* That the Law *Moral* and *Ceremonial* in all the parts of it, in the *Old-Teſtament*, is *done* away or *expired*. And

Firſt, They that thus Affirm, had need of evident *proof* from the *Scriptures*, before they expel by *Whole-ſale* and *Bulke* after this manner, the *Old-Teſtament*, and Laws thereof

from the *Coaſts* of their *Duty*. For our parts, we declare our ſelves wholly Ignorant of any one Text, either in *New* or *Old-Teſtament*, that favours the *Poſition*, of any *one Moral* Law being *done* away, (much leſs *expired*) as given by *Moſes*. And much leſs do we know of any *Text* that gives it againſt all *Moral* Laws, as being done away; Were the common *Opinion* true, *i. e.* That the Law, as in the hands of *Moſes*, was given as a *Covenant* of works to *Iſrael*, to obtain Juſtification and Life by; and as ſuch done away by Chriſt at his coming: yet this has no apparent Conſequent, of ſuch a *Nature*; for were the Covenant of works rightly ſtated, and timed, it may well be allowed, that as ſuch 'tis done away, and the Laws thereof to attain Juſtification and Salvation by; tho ſtill the *Moral* and *Original* Laws thereof, maintained to be of *Univerſal* Force and Obligation, to bind all Men to the duties of *Morality*: Nor do we know of any *perſons*, Prudent and Sober, that improve thoſe Expreſſions further, that ſpeak of the *Covenants* being ready to vaniſh, or the *Glory* done away, *&c.* To aſſert thoſe *Laws* purely *Moral* in the very Expreſſions of them, as they were given by *Moſes*, and declared by God, *i. e. Thou ſhalt do no Murder, nor commit Adultery*, &c. done away, or aboliſhed by Chriſt,

as

as a Rule of *Obedience*, is ſo great an *Abſurdity*, as 'tis verily believed, few Men in their *Senſes*, will take part with: For that, Laws *aboliſhed* by Chriſt, as a *Rule* of Obedience, do not convict of *Sin*, when Men live contrary to them. And therefore 'tis no *Sin* for *Chriſtians* not to be *Circumciſed*, offer *Sacrifice*, &c. becauſe Chriſt has done them away, and diſcharged perſons off, as a *Rule* of obedience in thoſe caſes. But none, unleſs an *Atheiſt*, will ſay ſo of the *Laws* againſt *Murder*, *Adultery*, &c. And 'tis the *Moral* Law, as a *Rule* of obedience, as given by *Moſes*, that is now under Debate, Whether Chriſt, as ſuch a *Rule*, have done it away?

Secondly, There are many inſtances that may be given of *Old-Teſtament*-Laws, that have more of difficulty attending their probation, as belonging to the Law of *Nature* originally, than that of the *Seventh* Day; as ſeveral of the *Prohibitions* in *Lev.* 18. againſt Marrying of a *Natural* Siſter, and ſome other *degrees* of Kindred; which yet *Chriſtians* do confeſs to be *obligatory*, as Commanded in the *Old-Teſtament*. It behoves *Men* before they renounce all *Duty*, as Commanded by *Moſes*, and betake themſelves to what they think is *Duty* by the Law of *Nature*, to conſider how they can acquit themſelves

in

in ſuch caſes, to prove them belonging to the ſaid *Law*; and to give the World ſome *certain* Rules, about what belongs to the *Law* of *Nature*; that ſo what is on that *account* a Duty, may be known; but of this we have ſaid ſomewhat before: Beſides, if not a *Sillable*, had been expreſſed in the *New-Teſtament*, about the *Duty* of Sinners, praying to God, Reading the *Scriptures*, &c. Can any Man doubt, but that by the *Old-Teſtament* thoſe would have remained duties? And yet there is not a little *Queſtion* of theſe things belonging to the *Law* of *Nature* in the *Original* State of the World.

Thirdly, The *Apoſtle* ſayes, *If I build again the things I have deſtroyed, I ſhould make my ſelf a Tranſgreſſor*, Gal. 2. 18. But ſuch *Objectors* repreſent our Lord Chriſt, as *diſſolving* the *Moral* Law, as Commanded by *Moſes*; and yet again *building* it by his *Apoſtles* in the very ſame words of *Moſes*, in many inſtances; for the Law of *Moſes*, Commanded, as well *Morally* as *Typically*.

Fourthly, The *New-Teſtament Writers* inforce things, as they were *commanded* in the Law; and becauſe ſo *commanded* or *written*, as afterwards ſhall be ſhewn: But this *Objection* denies things to be a duty, as there *Written*, or becauſe Commanded in the Law, *Act.* 15. 21. Chriſt declares a continuance of

ſeveral

ſeveral *Old-Teſtament Laws*, on the *Chriſtian Gentiles*, as *Blood*, and *things ſtrangled*, &c. Can it then Comport with *Reaſon*, to think, That theſe were *firſt* aboliſhed by Chriſt, and afterwards erected on a *New* Authority? The very *place* and *context* forbids thoſe that Conſult it, to believe ſuch a thing; for the *Preachers* of *Circumciſion* preſſed all the Law. And the *Apoſtles*, they diſcharged the *Gentiles*, of theſe *impoſitions*, except thoſe *neceſſary* things: It is plain they preſſed it, as the *Law* of *Moſes*; and the *exception* of theſe neceſſary things in the *decree*, were continued as *branches* of the *Law* of *Moſes*. And therefore, as ſuch, the *Apoſtles* did not think it all to be done away.

Fifthly, We ſhall evince, that the *Seventh* day belongs to the *Law* of *Nature*; and is alſo made the *Duty* of *Chriſtians*, by *New-Teſtament* Authority; and therefore ſuppoſing, that nothing in the *Old-Teſtament* as *ſuch*, and becauſe there Commanded, were a *duty*; yet it follows not but that the *Seventh* day is.

Excep. 3. *The Obſervation of days is made indifferent*, Rom. 14. *and the* Seventh *day was one of thoſe days, therefore 'tis not a* duty.

That the *Seventh* day is intended under the term [*every day*] Rom. 14. wants to be proved. For

Firſt,

First, By every day, ſometimes is only intended the *ſix* working days, as *Exod.* 16. 4. Therefore ſuppoſing *every* day, to be rendered there indifferent, it follows not that the *Seventh* day is included; for that it is elſewhere excepted.

Secondly, There is no ſyllable in the *Text* or *Context*, evincing the *Seventh* day to be included; but rather the contrary, in as much as the matter intended ſeems to be about *indifferent* things, as in caſe of *Meats*; for ſome thought only *Herbs* was to be *eaten*, which could be no ſcruple ariſing from the Law; for that it allowed other things to be *eaten*; if then the caſe be the ſame about days, the *queſtion* cannot be ſuppoſed, to lie about days commanded by the Law, but ſuch as were of the ſame Nature with unprohibited *Meats*; and then the *Text* may be interpreted, either of the Weekly *Phariſaical* Faſts, or thoſe of the *Fifth* and *Seventh* Month, conformed to the *Jews* practice, or ſome deputed and eſteemed days by thoſe *Chriſtians*, conformed unto their former *Practiſe*, or their voluntary *Election*.

Thirdly, Suppoſing *Jewiſh* days to be intended; it may be underſtood of their *Anniverſary* or *Monthly* days; and not neceſſarily of the *Weekly* Sabbath.

Fourthly, If *every* day be alike, and no divine

divine *Sanction* on *any* day, then the *First* day of the *Week* is to be eſteemed no more than the *Second*; and conſequently, it is no errour to work on the *First* day: And hence it may be inferred, That if there be no day to be eſteemed above another, then a *Tenth* or *Twentyeth* day is equal unto a *Seventh* day; for that by the ſame *Rules*, the *Seventh* day is excluded from preeminence or eſteem; a *Seventh* day, may, and ſo a *Tenth* & *Twentyeth*, &c. which would lay waſt *Religion*, and make way for great *Prophaneſs*. Further-more, if no divine *Sanction* be upon *any* day, then the obſervation of a *Weekly* day, is merely *humane*, and depends upon the *Authority* of the Magiſtrate, Church, or particular perſons: And if ſome Magiſtrate, *&c.* ſhould deſtinate *one* hour of *Seven* days, or *one* day in *Seven*, *Ten*, *Twenty*, &c. and others different days or times; There can be by this ſuggeſtion no Law divine, touching the Limitation of time for *publick* Worſhip, to interfere herewith; and conſequently, the *World* and *Church* would be filled with nothing more than *confuſion*. Beſides, that 'tis thence inferrable, That God laid down His own Authority, in the determination of the *Time* of Worſhip, to make way, for that of *uncertain* Man.

Fifthly, If it be really a matter of indifferency

ferency by *divine* declaration, Whether Men observe a day for *publick* Worship, or esteem *every* day *alike*, and that the *Jewish* times are herein included, Then may *Christians* observe the Seventh day of the *Pascha*, those of *Pentecost*, and the *Seventh* day of *Tabernacles*, &c. so they *observe* them to the Lord; And Consequently *Circumcision*, *Sacrifices*, &c. And they are herein warranted by this *Doct.* of indifferency. And then what means all the noise, of the *Seventh* dayes observation, being an *errour* in the World? when according to this, Christians may do much more, *i. e.* observe the whole Law, and be warranted by this fancy from the *Doctrine* of *Paul*, on the supposition of which, by the sequel, as persons ought to forbear eating to the offence of a Brother; so they ought to forbear working, on esteemed dayes, to the offence of Bretheren.

Sixthly, If all dayes be *alike* by Divine Authority, then the Question is, where, by a Law Divine, Humane Authority is impowered, to make any day *Sacred*, contrary to the said Declaration? which if they cannot do: Then if men say the *First*, or any other day, is the *Sabbath*; whether ought we to obey God, or Man?

Lastly, The Apostles severely reprehends the imposing of *Ceremonies* on the *Gentiles*, as *Act.* 15. and secures the *Gentiles* from the practice of such things; 'tis then unreasona-

ble

ble to ſuppoſe, the Apoſtle here renders matters of that kind indifferent, whether they obſerved them or not; And therefore it is not of commanded *Ceremonious* dayes he treats. But the farther *Anſwer* to this, we ſhall proceed immediately upon, in a particular diſcourſe of the *Fourth* of the *Galatians*, and the *Second* of the *Coloſſions*, unto which we next proceed. From *Gal.* 4. 10. It is concluded by ſome, *That at all Times commanded in the Law are abolißhed.*

Several that have *Written* heretofore on behalf of the *Sabbath*, have given *Anſwer* hereunto, that the times commanded in the *Law*, are not at all here intended, but that the *Text* refers to *Heatheniſh* obſervations of *Times*: Nor has this wanted the *concurrence* of ſome of the Fathers, to countenance ſuch an *interpretation*, as *Auſtin* and *Ambroſe*. Neither is the *Plea*, of no *Nations* or People obſerving the *Years*, but the *Jews*, of any material worth; for that the *Text* does not determin, the obſervation of *Years*, to be the ſame, or in the ſame manner, as the Law commanded. And that other People beſides the *Jews*, made obſervations of *Dayes*, *Times*, *Months*, and *Years*, is no way repugnant to the *Records* of thoſe times. *Dayes*, and *Times*, the *Heathen* World were not without; the footſteps of which yet remain in *England*, as the time of

Oulles

Oulles. The *Months* were ſeveral of them named, from their *Heroes* or *Dieties*, and were introduced with *Feſtival* obſervations, for *Yearly* obſervances; the *New-Year* was introduced with a *Holy-day:* the *Climacterial* Years, which were held very dangerous by them, is a clear evidence hereof. But

Secondly, Suppoſing the *Text* to have reference to the times commanded in the *Law*, it is not thence apparent, that all the times commanded in the *Law*, are here intended, or included, nor that the *Seventh-day-Sabbath* is; nay it evidently appears, an unneceſſary deduction, for that all the *Terms* in the *Text* may be ſatisfyingly anſwered, and reſolved, without including the *Weekly Sabbath:* For example, as to *dayes*, the *Jews* had the *Attonement day*, the *Anniverſary Sabbath dayes*, which were *Six*, and *Three Feaſts*, beſides their *Traditional dayes*, as the *Pharaſaical Feaſts twice* in the *Week*, and the *dayes* of the *Fifth* and *Seventh Months*. *Times* may be *ſalved*, with the *Yearly Feſtivals*, and Memorable *Seaſons* of their deliverance in *Heſter's* time, *&c.* And for *Months* and *Years* there is no difficulty to any perſon about them: 'Tis therefore a ſtretching of the *Text*, to make it comprehenſive of all commanded *Times*, and is deſtitute of a Cogent ſolid argument, to *conſtrue* it, as ſome do. And that the *Seventh day* is intended

tended in it ſeems only to be, for that *Men will have it ſo.*

Thirdly, If all *times* Commanded in the *Law* be *aboliſhed*, then that time required by the *Law* of *Nature* for Worſhip, And thoſe *Moral* times for prayer, and reading dayly, are likewiſe *aboliſhed*; for it is certain the *Jews* were under the *Law* of *Nature*, That *Law* never ceaſeth to Command, The Conſequence then of the poſſition we oppoſe, is ſuch, as if adhered unto, will lay *Religion* waſte, and diſcharge *Men* from the obſervance of any *Time* for *publick* or *private* Worſhip.

Fourthly, In the *ſequel*, we ſhall demonſtrate, That the *Chriſtian* Churches in their *firſt* Plantation, and this of *Gallatia*, were obſervers of the *Seventh* day: And it is an *Apoſtacy*, or declining from the *firſt* State, that they are *reprehended* for; not a walking conformable to it, that is blamed: therefore, ſaith the *Text*, *Gal.*4.9. *How turn ye again*, &c. And *Gal.*5.7. *Ye did run well, who did hinder you*, (meaning in their *firſt* planting into Chriſt) wherefore it is not their *Primitive* practice, that is here Condemned; and conſequently not the Obſervation of the *Seventh day*: But more hereafter to this.

'Tis concluded from *Col.* 2. 16. *That the* Seventh *day is a* Shadow, *and ſo done away.*

The *Text* is, *Let no Man judge you in* Meat *or in* Drink, *in* part *of a* Feaſt, *or of the* New-Moons, *or of the* Sabbaths.

Firſt, That of a *Feaſt* may be taken for the interfering part of the *Feaſt*, between the *two Sabbaths* i. e. the *Firſt* and *Laſt* of the *Seven*, And *Sabbaths* may be taken for thoſe *Anniverſary ſabbaths* relating to the ſaid *Feaſt*. Or it may be otherwiſe variouſly interpreted, without having any relation to the *ſeventh Day*. Since therefore the *Seventh* day is not expreſſed in the *Text*, nor by any neceſſary *Deduction* evinced to be comprehended in it, that we diſcern; it is a dangerous thing for Men, againſt *plain* evidence to the contrary (as we ſhall ſhew afterwards) to abuſe this *Text*, and wreſt it to the Diſſolving of the *Sabbath*.

Secondly, The *Text* is a *Concluſion* grounded upon *Premiſes*, which *Premiſes* are in *ver.* 14. where *The hand writting of ordinances* are ſaid *to be blotted out*; and therefore it is ſo concluded in *ver.* 16. And by *Hand-writting* it is preſumed, no *Man*, ſober and diſcreet, will underſtand it of God's *Hand-writing* in *Tables* of *Stone*; and if not, then, ſince the *Seventh* day was ſo *Written*, it is yet ſecure from the Force of this *Text*; for that the *Concluſion* muſt not be ſuppoſed larger than the *Premiſes*: And if the *Premiſes* do

do not intend God's *Hand-writing*; neither doth the *Concluſion*.

Thirdly, The *Context* is to be a Guide to all *Interpretations*: And the *Context* in *ver.* 14. defines the *Hand-writing* of *ordinances blotted out*, to be *againſt us*, and *contrary to us*: But that God's *Hand-writing* is *againſt us*, or any *part* of it, no not the *Seventh day* appears; for that it will we doubt not, but be readily acknowledged, to be as good, and fit for all *Men* to *obſerve*, as any *other* Day; and if *another* Day be not *againſt* perſons, neither is the *Seventh day*.

Fourthly, Theſe *Sabbaths* were *ſhadows*, of which the *Text* means; but ſuch was not the *Seventh* day, but a *Paradiſe Inſtitution*, and *one* of the *Table-Laws*.

Fifthly, It is *Sabbaths*, not the Seventh-day, that is expreſſed in the *Text*: Let it then be conſidered, how the *Moral* reſting time, or *Sabbath* required by the *Fourth* Commandment, or the Law of Nature, can be ſecured from *abolition*, by the Force of this *Text*, ſince *Sabbaths* is named: And it is not *Queſtioned*, but by the ſame *Rules*, the *Seventh-day* will be ſecured from *Abolition*. But there are few Men ſo abſurd, as to affirm, That all *Sabbaths*, or reſting time, is *aboliſhed* by this *Text*: Therefore, unleſs a *Method* be found out to ſecure the moral *Sabbath*,

which is not pleadable for the *Seventh* day; it follows, that if all *Sabbaths* be not aboliſhed, neither is the *Seventh* day. But we come now by *Arguments*, in a general way, to all theſe *three Texts* we have laſt examined, for the evincing that the *Seventh-Day-Sabbath*, is neither made *indifferent*, nor *aboliſhed* by any of them.

And *Firſt*, It will (we doubt not) appear in the ſequel, That the *Ten* Commandments by *Apoſtolical* doctrine, is recommended to all *Chriſtians*, as being of *perpetual* Obligation; and conſequently the *Seventh day* therein commanded. Hence therefore, it can neither be *aboliſhed*, or made *indifferent* by any of theſe *Texts*; For that 'tis certain, the *Apoſtles* do not Write contradictory to themſelves, *i. e. Aboliſhing* that in *one* place, which they *ratifie* in another.

Secondly, Moſt Men that pretend to *Chriſtianity*, confeſs a *Morality* in the *Law* of the *fourth* Precept, and that an obligation ariſeth thence, to a *ſtated*, *fixed* time of *publick* Worſhip: Though the differences are many, about that preciſe Time, *i. e.* ſome, that 'tis *one* in *ſeven*, others, *one* in *ten*, and a *third*, only a ſufficient time; yet herein there ſeems to be a general Agreement, That ſome time is a *Duty* by the ſaid *Law*. But to conclude from the *Texts* before propoſed,

poſed, That the *Seventh* day is repealed, or made indifferent, interfers with the *Morality* of the ſaid Law, or its binding *force* to *any* time: For *firſt*, When the matter, or thing Commanded, in a Law, ceaſeth to be duty; ſo alſo doth the Law it ſelf ceaſe to *exact* obedience: Therefore doth the Law of *Circumciſion* ceaſe; and thoſe of *Sacrifices*, to bind *Chriſtians* to thoſe duties by them required; for that there is a diſcharge from the matter or things therein Commanded. And this is the more valid in reſpect to the *fourth* Commandment; for that the whole of that *Law* in the *Commanding*, *Explanatory*, and *Argumentative* parts of it, relates to the preciſe *Seventh* day: If then the *Seventh* ceaſe, or be made *indifferent*; ſo doth the *Law* ceaſe to *Exact* obedience, that requires it, *i. e.* the *fourth* precept.

Secondly, Laws bind either to what is expreſſed in the Letter of them, or ſome account is given in Scripture elſewhere, of what they require and command: But that there is any account in Scripture of the *fourth* Commandments requiring *one* day in *ſeven* excluſive of the preciſe *Seventh*, being that *one*, or unto *one* in *ten*, or a ſufficient time *indifferently*, is wholly void of Evidence: On the contrary it's plain and manifeſt, That both the *Letter*, and *Explications* of

the ſaid Law, elſewhere in *Scripture*, refers to the preciſe *Seventh* day.

Thirdly, No Law binds contrary to the intention, and Letter of it; but to keep *one* day in *ſeven* indifferently, or *one* in *ten*, &c. is contrary to the Letter, and intention of the ſaid Law; for that it expreſly ſetteth forth, both the time of Working allowed, *i. e.* The *firſt* ſix days, in which God *Wrought*, and that *particular* day, on which He *reſted*, to be *kept holy*, *viz.* the *Seventh* day: And one in *ſeven* indifferently, or *ten*, &c. would be *contrary* to the very Letter, and intent of it: Wherefore we conclude, that unleſs Men will have the *Fourth* Commandment, or *Moral* time, thereby required, *repealed*, or made *indifferent*, by theſe *Texts*; the *Seventh* day cannot be *repealed*, or made *indifferent* by them.

Thirdly, We ſhall ſhew, in the ſequel, That the *Chriſtians*, both *Jews* and *Gentiles*, in their *firſt* Plantation, into a *Church-State*, were obſervers of the *Seventh* day; and that they ſo continued ſome time; and that with the Countenance of the *Apoſtles*, as in the caſe of *Paul*'s ready compliance with the *Gentiles*, *Act.* 18. 48. to give them a Meeting the next *Sabbath day*, though *Gentiles* they were that deſired it; and whoſe Hearts had been touched with the words of *Paul*, the

prece-

precedent *Sabbath*. 'Tis thence unreasonable to imagine, That the *Apostle* should be understood by the *Rom. Gal. Col.* to design a Condemnation of their primitive Observances, in their *first* Plantation, that they had, for a long season continued in without blame: Nay, with Countenance, and that as old as their *Christian* Worship. It is only innovation or declensions, that is reprehended in these *Texts*, not their pure *Primitive* Observations.

Fourthly, The *Christian Jews* certainly kept *Sabbaths* at the time of *Paul*'s Writing his *Epistles*, and were *Zealous for all the Law*, immediately before his going to *Rome*; and therein approved by him, and the rest of the *Elders*, who himself conformed in practise with them: Can it then be supposed, That those *Jews* could think *Paul*, by his *Doctrine*, had made those things *indifferent*, in his *Epistle* to the *Romans*; which afterwards, by his practise, recorded in the 21. of the *Acts* he approves their Zeal in? Or is it admitable, that those *Jews*, who were at *Galatia*, and *Colossia*, should make Application of those passages, to ground an *Abolition* of the *Sabbath* upon, both to them, and the *Christian Gentiles*; when but a little before, he himself had a *Vow* on him, and observed the *Law* of *Purification*, with other *Rites*; and

thereby endeavoured a vindication of himſelf, from the *Reports* that went of him, *i. e.* That he Taught the *Jews* not to *Circumciſe*, and forſake the *Cuſtoms*, &c. None that have a due eſteem for ſo great an *Apoſtle*, but will be careful of ſuch imputations, as theſe Concluſions ſuggeſt, *viz.* His aboliſhing of the *Sabbath*, by theſe *Texts*, when his own practiſe is evidently ſo contrary thereunto. The utmoſt that can be urged to make things run ſmooth, is only this, from that of the *Col.* 2. 14, 16. *viz.* The obſervance of *Circumciſion*, being before declared againſt, to be incumbant on the *Chriſtian Gentiles*, in *Act.* 15. and 21. *chapters*; and ſo the *Anniverſary Feſtivals*; for that none, that were not bound to *Circumciſion*, were bound to the *Paſsover*, and ſo to the other Feaſts. And conſequently thoſe things being rendered unneceſſary, by the *Gentiles* diſcharge from them, to impede *Chriſtian Jews* and *Gentiles* being made *one* Church, *one* Community, though in ſome different *Obſervances*, until ſuch time as a declared *diſſolution* were exhibited of ſuch *Obſervances* to the *Jews*, which was afterwards ſufficiently done by the *Epiſtle* to the *Hebrews*. Matters thus *ſtated*, renders the *Apoſtles Doctrine* and *Practiſe*, every way *Congruous*: And being thus *ſtated*, the *Sabbath* is not at all therein aſſerted or con-

concerned; for that though they might be, and act as *one* Body, *one* Church, without an unanimous *Obſervance* of the *Monthly* or *Anniverſary* days and times; yet without an Agreement in the *Weekly Sabbath*, or time of *Worſhip*, they could not: For if the *Chriſtian Jews*, Members of the ſame *Church* with the *Gentiles*, obſerved the *Seventh* day, and the *Gentiles* did not; how ſhould they act as *one* Church?

Laſtly, We cannot diſcern, but by an Admittance of the *Seventh-day-Sabbath*, being rendered indifferent, or repealed by theſe *Texts*, Religious *Aſſemblys* in the Foundation and Authority of them, would ſink in the World; and the Conſequences of ſuch concluſions, appears too evidently in experience from the Lives of many Men, to be *one* great cauſe of the *Decay* of Religion in this Age: For *Humane Authority*, we manifeſtly ſee, is not ſufficient to bind the *Conſciences* of Men, to a Religious *Obſervance* of the time of *Sacred* Worſhip: And the pretence of *Divine* Inſtitution of any other day, beſides the *Seventh*, is now diſcerned by moſt to be *frivolous*: But the *Products* hereof, we rather bewail than expreſs.

Except. *The change of the Sabbath* is affirmed (by many) *from the Seventh day to the Firſt of the* Week *at the Reſurrection of* Chriſt *by Divine appointment*. Though

Though ſufficient Anſwer hath been given hereunto by ſeveral: And that alſo we doubt not, but that in the *Sequel* the contrary will evidently appear from matter of *Fact*, yet we ſhall in this place give a brief return unto it. And therefore, *firſt* neither the Evangeliſts nor the 20*th*. of the *Acts* nor the 16*th*. of the 1*ſt* of the *Corinthians* makes any mention of the Change of the *Sabbath*. The *Holy Womens coming to the* Sepulchre, The *Diſciples being met*: Or, *coming together to break Bread*, Their *having Colections on the firſt day*: In caſe all this were granted, is very remote from proving the *firſt* day by *Divine* appointment, made a *Sabbath*, inſtead of the *Seventh* day.

Secondly, Suppoſing not only *Meetings* of the *Chriſtians*, but *cuſtommarily* too, granted to be on that day to *Worſhip* God, ſo there was daily *Meetings* for that end, according to *Acts* 2. It follows not hence that every day, or *all* thoſe dayes, were made *Sabbaths*, much leſs *ſubſtituted* ſuch, in the room of the *Seventh* day.

Thirdly, 'Tis *Divine* Precept, that makes a *Sabbath*, not *Church* Actions, nor Elections for then *Community* of goods would be a *Divine* apointment, and if Hiſtory be true, *Wedneſday*, and *Friday*, as well as *Sunday*, would be *Sabbaths*, for that it *Records* that the

the *Christian* Churches in the *Primitive* times met on, and Elected these dayes for Worship.

Fourthly, Pauls going to *Troas*, and his *Epistle* to the *Corinthians*, were both before his going to *Rome*, to the Feast at *Jerusalem* mentioned Acts 21. at which time Paul and the Christians there agreed to the standing *force* and *Obligation* of all the *customes*; ;not admitting the change of any of them, with reference to the *Jews*, therefore no reason to allow at this time a declared *change* of the *Sabbath*.

Fifthly, Tis observable what a Learned man noteth *i.e.* that in all the *Evangelists*, the Day our Lord Christ is said to be risen upon, is in the *Greek*, called *one of the Sabbaths*, that being the *paschall* time, and so *seven* Sabbaths together, And it is the same in *Acts* 20. 7. and 1 Cor. 16. 2. *Heylyn* reports, *Erasmus*, *Calvin*, Pellican and *Gualter* to render the 20. of *Acts* 7. *upon a certain* Sabbath-Day, and for the 1 Cor. 16. *Calvin* takes it to be some Sabbath-day or other, the like doth *Victorinus*, Strigelius, *Humenius*, and *Areteus* all Protestant writers. Therefore the *first* day, is so far from being made a Sabbath in leiu of the Seventh-Day; that it is a nameless thing in both *Testaments*, unless for Labouring in its returns. But because there

are

are ſome who lay great weight upon the 1ſt. of *Rev.* 10. for that as they ſay, the *Hiſtories* of the following times declare, the day called the Lords Day by *John*, to be the *firſt* day of the *Week.* In anſwer to which,

Firſt, Several Learned men allow, that *Hiſtories* have been corrupted, And that *Epiſtles* have been aſcribed unduly to *Ignatius*, and others, who were not the *Authors* thereof; therefore no certainty that *John* meant the *firſt* day, becauſe *Hiſtory* is made to ſpeak it.

Secondly, One of the moſt approved and Authentick *Hiſtories*, repreſents *Policarpus* to father the obſervation of the Feaſt of *Eaſter* on the *fourteenth* of *Abib*, upon the Apoſtle *Johns* Precept and direction to him; And the *Biſhop* of *Rome* contrariwiſe on the Apoſtle *Peter*, to hold the ſaid Feaſt on the *Sunday.* But can any man that is a Chriſtian believe, that theſe two great *Apoſtles*, were ſo contradictious in their poſitions and precepts, as *Hiſtory* repreſents them? And if not, they go upon a very uncertain foundation, that leave the *Scripture*, and go to *Hiſtory*, to interpret the meaning of the Lords day.

Thirdly, If *Hiſtory* be adhered unto, then as *Heylin* ſhews from Great *Authors*, when the *Sunday* was appointed, ſo was the *Wedneſday* and *Fryday* in like manner; thoſe *three* days

days having all been obſerved by the *Heathens*, viz. the *fourth* for *Mars*, the *ſixth* for *Venus*, both faſts; and the *firſt* for *Sol* the *Sun*. The Chriſtians it ſhould ſeem went as far as they could with their *Heathen*-Neighbours, to obſerve the ſame day's, though on another account, *viz.* The two *firſt*, for the Betraying and Crucifying of our Lord; and the *third*, for His Reſurrection; and after the ſame manner, the two *firſt* as Faſts, and the *Laſt* as a Feaſt, as the *Heathens* uſed to do.

Nor is it ſpecified by *Hiſtory*, that thoſe days were obſerved, or ſeparated, on different *Authority*. And *one* exempted from Labour, and the other *two* not. But on the contrary, the moſt approved *Records*, declare them all as derived from *Eccleſiaſtical* Election, and Determination, founded upon the ſame *Humane* Baſis. Either, then this is contrary to the peculiar *Dominical* Denomination of the *firſt* day. Or otherwiſe, upon meet Occaſions, every one of theſe *Three* Days, might have been equally partakers of the ſame Title, by Virtue of their equal Authority. And thence as from the day of our *Lord*'s being betrayed, or his day of Crucifixcion, nothing is deducible to prove the *Divine* Authority of the *Wedneſday*, and *Fryday*, as obliging to ſuch an obſervance; ſo,

ſo, neither is there any thing infetrable from the day of his *Riſing* to evince it a *Divine* feſtival Solemnity, much leſs ſuch, in roome of the *Old Sabbath*. And if by *Hiſtory* without Scripture we muſt believe *Sunday* to be the Lords day, and bound to obſerve it. Ought we not likewiſe to believe *Wedneſday* and *Fryday* to be the Lords faſting days, and to be obſerved.

Fourthly, The moſt zealous Chriſtians in the primitive times, for ſeveral *Centuries*, cuſtomarily attended, and performed their common buſineſs, and labour on the *Firſt* day of the Week. The Reader may be fully ſatisfied of the Truth of this, and what we have before ſuggeſted, touching *Hiſtory* relating to the Lords Day, from *Heylins* Hiſtory of the *Sabbath* part 2. Hence then it appears, that what opinions ſoever they had of the *firſt* Days being the Lords Day, yet that they did not therefore look upon this *Title*, to be of ſo ſanctifying a *Nature*: as to make it a *Sacred* day, ſeparate wholly from Labour, and conſequently were not of Opinion; that it was by *Divine* inſtitution made a *Sabbath*: in lieu of the *Seventh-Day*.

Fifthly, and *Laſtly*, The *Firſt* day of the *Week*, as we have before obſerved, is a nameleſs day, both in the *Old* and *New*

Teſta

Teſtaments unleſs for Labour, if then the term Lords day be allowed in ſcriptural interpretation, and that it be underſtood of a particular day of the *Week*, it muſt be admitted that the *Seventh-Day* is intended, for that our Lord Chriſt, intitles himſelf unto it, as his day, of which he is Lord. *Mark* 2. *ult* And in *Exod.* 20. *Iſa.* 58. 13. Tis called the *Sabbath* of the Lord, and Holy of the Lord, &c. Since therefore the Lord entitules himſelf to the *Seventh-Day*, as his, according to Scripture, it is then very unſafe to leave the certain Word of God, and go to uncertain *Hiſtories*, to interpret this *Text* by.

We proceed in the next place, to lay down ſome *Arguments* to evince the *Seventh-Day*, the incumbant *Duty* of *all Men*, from the *Light* and *Laws* of *Nature* and *Scriptnre*.

Firſt, *Laws* of *Nature*, are as well deducible from the *Order* of *Nature*, as from the *matter* of it; And from thence our *Saviour* Condemns, as by a ſtanding *Moral* Law, the corrupt practices of the *Jews*, *In putting away their Wives*, for other cauſes than *Forcation*, for his *Argument* is founded, on the *Order* of *Creation*, i. e. in that they were *Made* at the begining *Male* and *Female*, (not *Males* and *Females*) whereas God if he had pleaſed, could have *made* ſeveral *Females*, but

but in that he made them, but *Male* and *Female*; *one* Man and *one* Woman, they were *one* Fleſh, and therefore ſhould not for any *Cauſe*, but that of *Fornication*, put them away; In like manner, The *Apoſtle* argues the *Duty* of the *Womans* Subjection, to the *Man*, from the *Mans* being *firſt* made, and for that cauſe. God could have *made* the *Female* firſt, if it had ſeemed good unto him; But in that the *Man* was *firſt* made, the *Womans* Subjection is hence *inferred*, and hereby *taught* from the *Order* of *Creation*, as a *Natural Moral* Rule (not *Ceremonial*) to all *Ages* of Mankind; and in like manner, is the *Seventh-Day-Sabbath* founded in the *Order* of *Creation*: For God could have *made* the *World* in *One* Day, and reſted the *Second*, or have been *Nine* Days in creating, and reſted the *Tenth*: But in as much as he was *Six* Days in making the World, and reſted the *Seventh*, by the ſaid *Order* of *Creation*, is man taught, and directed unto the *Reſt* of the *Seventh* day; not to *one* day in *Five*, *Seven*, *or Ten*, or what time *Men* pleaſe. This is made further demonſtrable, in that the inſtitution of the *Seventh-Day* is founded on this *Order* of *Creation*, viz. becauſe God *Reſted* on it, therefore he commanded it, and *Men* ought to keep it on that ground.

Secondly,

Secondly, That there is *Grounds* in *Nature*, for *Obſervation* of the *Seventh-Day*, and ſo for *One* in *Seven*, but none for *One* day in *five*, *ſeven*, *or ten* indifferently, we have ſhown before: That the *Order* of *Creation* was derectively unto the *Seventh-Day*; and it is thereby made equal in its *Title* to the *Law* of *Nature*, with the *Preheminence* of the *Man* above the *Woman*. If then this be rejected, as an inſufficient *Conduct* from *Nature*, unto a *Sacred* time, there is nothing *equivalent* hereunto in point of *Natural*, and *Rational* evidence, to be *aſſigned*, for any other *preciſe* time, or *proportion* of time, as *one* in *five*, *ſeven*, or *ten* dayes: For 'tis deſtitute of *Reaſon*, (as well as *truth*) to plead, that God was *five*, or *ten* days, in *makeing* the *World*, and thence infer a *Reſt* on the *fifth*, *ſixth*, or *tenth* day. Nor is God's working *ſix-days*, and *reſting* the *ſeventh*, juſtly pleadible for *one* in *ſeven* indifferently; for there was then, no more dayes, but *ſeven*, and it was the preciſe *ſeventh*, there being then no other *ſeventh* on which He *Reſted*, not any of the *ſeven* indifferently, nor was it *one* of *five*, *ſeven*, or *ten* indifferently, that upon this ground he Bleſſed, Sanctified, and Commanded, but the preciſe *ſeventh-day* only. 'Tis then a manifeſt departing from the *Conduct* of the *Law* of *Nature*, to leave the *Seventh*

day, and reject the direction of it, to assert *one* in *five*, *seven*, or *ten* days indifferently, as the *Sacred resting time* by *Nature*, and a going to meer *Fancies and uncertainties*.

Thirdly, The Rejection of the *Seventh day*, notwithstanding the *directions* of *Nature* about it; and adherance to *one* day in *five*, *seven*, or *ten*; or to *one* in *seven* indifferently: Is attended with such *Consequences*, as renders it very unworthy of *admittance*. For if God's resting on the *Seventh*, from the *Works* of *Creation*, be rejected, as a proper, *natural* direction, for *one* day in *seven*: And an adherance be to *one* in *five* dayes, or *ten*, as having *equal* right to *Nature*, as *one* in *seven*. With what difficulty, will such be attended, to defend *one* in *five*, or *ten*, from any *grounds* of *Nature*: Since having rejected that, which was a proper *Foundation* in *Nature* (*i. e.* God's working *six* dayes, and *resting* the *Seventh*) to fix proportion upon: They are left *naked*, and *destitute*, with respect to any *ground* in *Nature*, that is assignable for any *other* proportion. And then it will follow, that *one* day in *fourteen*, *twenty*, *thirty*, or an *hundred*, is every way, as clearly Justified, and approved from *grounds* of *Nature*, as *one* in *five*, or *ten* days is: For being *equally* undefendable from any *grounds* of *Nature*; they are equally under the *same* Circumstances,

ces, for Men to ſeparate, by vertue of any *natural* Direction: And to reject the preciſe *Seventh* day, and aſſert only *one* in *Seven* days indifferently, as all that is directed unto, by the *order* of *Creation* in *ſix* days, and *reſting* the *Seventh*, very much weakens the force of the Argument, for a *juſt* proportion. For, if God's working the *firſt* ſix days, and reſting the *Seventh*: And on that *ground*, and for the *ſame* Cauſe, Bleſſing, Sanctifying, and Commanding; that preciſe *Seventh-Day*, affords no ſollid *Argument*, for that preciſe *Seventh* days *Obſervation* on that *Ground?* Then how is it poſſible to vindicate, with ſolidity of *Argument*, that becauſe *God* was *ſix* days, in *making* the World; and *reſted* the *Seventh*, that *Men* ought therefore to obſerve *one* in *ſeven* indifferently, though in no ſuch wiſe, either Bleſſed, Sanctified, or Commanded? Every ſober, judicious *Reader*, may without difficulty diſcern, that the *inſtance* and *argument*, of God's working the *firſt* ſix days; and ſo *making* them *common*, not *holy* days; and *reſting* the preciſe *Seventh* day, Bleſſing, Sanctifying, and Commanding it, is more manifeſtly, and apparently for the preciſe *Seventh* day; then 'tis for *one* day of *ſeven* indifferently, *i. e.* either *working* day, or *holy* day; though neither Sanctified, nor Commanded. Hence therefore, if that,

for which the *Inſtance*, and *Argument* of it, is moſt apparently, may be evaded; with how much leſs difficulty, may that be, which is *forreign* both to the *inſtance* and *argument* of it? And by the *ſame* meaſures, *Some* deny the *Seventh* day as directed unto by *Nature*, in, and by, the *Order* of *Creation*, (though, as before, not only that *preciſe* day was *reſted* on, but alſo *bleſſed*, &c.) *Others* may deny *one* in *ſeven*, and affirm only a *likeneſs* in proportion; and ſo *two* in *fourteen* days, or *one* Month in *ſeven*, or *one* Year in *ſeven*, will anſwer to the proportion, of a *Seventh* part of time. And a *third*, that only in *ſome* frequent *Revolution*, is time to be ſeparated, as *one* in *five*, or *ten* days, not Limited to *one* in *ſeven*: And a *fourth*, that there is nothing of a *Moral Nature*, in the *inſtance*, to direct the *World*, as not to a *preciſe* time, ſo not to any *proportion* of time, for *Sacred* Worſhip; for that none of theſe *Concluſions*, can be ſuppoſed more *irrational*, than to deny the *order* of *Creation*, and *reſting*, to direct unto, that *preciſe* day, *reſted* upon, Bleſſed, Sanctified, and Commanded, on that *ground*: Or to aſſert the *time* of working, directed unto, in the *order* of working, unhallowed, uncommanded; to be *equally* directed unto, for *Sacred* Worſhip, by the ſaid *order*, with that *Sacred* Reſting-time And thus

thus by rejecting that which is directly propoſed unto *Men*, in, and by, the *order* of *Creation*: Nothing is left as a *certain Rule*, for their guidance, unto any ſtated, fixed, *Time*, in *one*, *five*, *ſeven*, *ten*, *twenty*, *thirty*, or an *hundred* days. Nor will it be material to alledge, That the *Sacred* Dutyes incumbent on Man, do inforce the neceſſary *obſervance*, of *one* in *five*, *ſeven*, or *ten*: For as thus *ſtated*, there is no neceſſary *difference*, between *one* day in *five*, or *ten*, by any *dictate* of *Nature*. And then how, or where, will any *dictate*, or *Natural* direction be found, to diſtinguiſh between *ten* dayes, and *fifteen*, and ſo *fifteen* and *twenty*? *&c.* But we conclude, that to aſſert *Nature* gives no direction to *one* day in *five*, *ſeven*, or *ten*, more than to *one* in *fifteen*, *twenty*, *thirty*, &c. is not to be admitted: And that ſince we ſee, no *Rational* way, to avoid the introducing of ſuch *Concluſions*, but by an *adherance* unto the preciſe *Seventh* day; The *Seventh* day is *therefore* to be concluded, as only having *Foundation* in *Nature*, for the ordinary time of *publick* Worſhip.

Fourthly, As all the *World* are God's *Subjects*, ſo they are under the incumbency of the *Law* of *Nature*: And the *Law* of *Nature*, exacts and requires *Obedience*, uniformly from *All*. It does not *dictate* the World

into *Confuſions*, and *Contrarieties*, in their *practiſe*: But if the *Law* of *Nature*, direct to *one* day in *five*, *ſeven*, or *ten*, indifferently; and not unto the preciſe *Seventh* day. Then they would be equally Conformed unto it, that ſhould keep *one* in *five*, *ſix*, *ſeven*, *eight*, *nine*, or *ten* days, as thoſe that keep *one* in *ſeven*: And that which is the *Sabbath*, by the *Law* of *Nature* to *one*, might be a working day to *another*, by the ſence and intent of the *ſaid* Law; and ſo on, to a *ſeven* or *ten*-fold difference: But ſuch Confuſions, and Contradictions, as the very ſence and intent of the *Law* of *Nature*, is unworthy of admittance, and Credit, by thoſe ſober and judicious. The beſt and ſafeſt way, to avoid which, we conceive, is, to admit the *direction* of *Nature*, touching the *Seventh* day, which is the *ſame*, and ſo *uniform* day, and time, in *order* of *Creation* ſucceſſively, to all Generations in all the parts of the world: notwithſtanding the different *Meridians*.

Fifthly, That which *Natural* Reaſon conſenteth to, as moſt juſt, and good, is to be preferred by *Mankind*, as moſt meet and ſuitable to be done, in *Conſonancy* to the *Law* of *Nature*; ſuppoſing then, that in the *Lapſed* State of the *World*, the *Proportion* of *Time*, and *Preciſe* day, had paſſed under debate, and the enquiry had been, what *Time* were

were moſt meet, and proper for *Rational* Creatures, to aſſent unto, as the ordinary *Time* of publick Worſhip, *Natural Reaſon* would readily conſent to the juſtneſs, and equity of the *Seventh* day, as a juſt proportion. *Jews*, *Turks* and *Chriſtians*, do agree to the equity of its proportion, for that in *Conſcience* and *Practice*, they do eſteem *one* day in *ſeven*. The declared *Enemies* of the *Seventh-day*, do yet aſſent to the equity of its *Proportion*, none conſiderable aſſerting it too much; Nor any affirming it to be too Little: Nor will it be repugnant to *Natural Reaſon*, to conſede in the meetneſs of that day of the *Seventh*, for the *Time* of ordinary and publick *Worſhip*, to *Sabbatize* upon, that God the Creator *Reſted* upon, which was the *Seventh*, and that *Time* for Labour, which he wrought upon, which was the *Firſt* ſix dayes. And to fix on a contrary *Time*, and make that the *Sabbath* of mankind, that was Gods *Working* time, and that mans *Working* time, that was Gods *Reſting* day, would be an *Election* directly contrary to the *Creatour*; The Power and Light of *Nature*, is ſufficient to commend that *Time* for mans *Sabbath*, which God *Sabbatized* on, to the Conſciences of all, and to condemn a contrary *Election* or *Determination* of Time: For as much as *Natural Reaſon*, had ſo ſignal, an advantage,

to measure, and determine, a sufficient and just proportion, and precise *Time* by, and had nothing in *Nature* comparable hereunto, in point of direction or instruction; it had been contrary to the *Rules* of *Duty*, and *Obedience*, to have no more regard to the *Creatour*, in the *Natural Order* and *Distribution* of *Time*, who certainly designed hereby the *Direction* of the *World*, unto a just *Proportion* and Precise *Time* for *Worship*, by being *six* dayes in making the World, who could have done it in *one* day. The very *Argument* of the *Seventh* day, being destinated as the *Sabbath*, is on this ground, That the Heaven and Earth, *&c.* were made in *six* dayes, and the *seventh* Rested upon. So that the proper *inferrence* from thence to be made, by Rational Creatures, is, that it was therefore most fit, and just, to be mans *Sabbath* and *Resting* time. As to the P*lea* of its not being known by *Nature*, but by *Divine Revelation*, that is elsewhere discoursed.

Sixthly, Those things do most apparently and certainly belong to the *Law* of *Nature*, that the Holy *Scriptures* evince so to do, That is *Authority* sufficient to bind the *Consciences* of men, to a belief and credence of such things being so, as they so declare, whether men apprehend, or not, by *Natural*

tural Reaſon: And whatſoever the Scriptures declare to be of an *Univerſal*, and *Perpetual* extent, and concernment, is thereby undeniably declared to be of, and belonging to the *Law* of *Nature*, unleſs it be ſuppoſed that meer *Poſitive* and *Ceremonial* Laws, are repreſented in *Scripture* as Univerſal and Perpetual Laws; which if any ſhould, the *Scripture* is ſufficiently againſt, by the declared diſſolying of ſuch. The *Jews* were certainly under the incumbency of the *Law* of *Nature*, for that *Law*, never ceaſeth to *exact* obedience: And yet is duty Circumſcribed within the Limits of the *Written* Law; upon doing whereof, they had the *Promiſe* of Bleſſedneſs; whereas, if the *Law* of *Nature*, had not been Comprehended, or Specified in the ſaid *Written* Law, notwithſtanding the doing of it, they might have been unhappy, by tranſgreſſing the *Law* of *Nature*; for *Moral* evils, will make any People unhappy. It muſt needs be allowed then, that the *Law* of *Nature*, was exhibited in the *Written* Law of God: And of all the parts of that *Law*, none has a fairer claim, and Title, to be of, and belonging to the *Law* of *Nature*, than what is commanded in the *Decalogue*, or ten Commandments; and in which Law, the preciſe *Seventh* day is intereſted. 'Tis not without weighty *Reaſons*, that many Learned men, aſſert it to be a

Tranſcript

Tranſcript of the *Law* of *Nature*, and the *Summary* Law, of requiring all *Moral* duty, and forbidding all Moral Evils: Its juſtneſs is ſuch, in the *Nature* of it, that it has the general conſent of all thoſe that are ſober, and judicious. Its *Enemies*, who are ſo in point of practice, yet allow it to be good and juſt by *Conceſſions*, and peculiarly make it in their *Catechiſmes*, a Fundamental of *Religion* by way of preheminence, to all other *Laws*, witneſs the *Papiſts* themſelves, notwithſtanding their *Image* Worſhip. There is no part of it, that bears not a good accord in-point of Juſtice, with the *Reaſon* of mankind, as before we have evinced, in that chiefly excepted againſt, *i. e.* the *Proportion* of Time, and *Preciſe* day. 'Tis, as juſt, ſo of a Copious and Comprehenſive *Nature*. On it, ſaith our Lord Chriſt, *viz.* the *Two* Tables, *hang all the Law and the Prophets*, Mat. 22. 40. 'Tis by it, ſin is known, and conſequently duty, directed unto, *Rom.* 3. 20. It is of Univerſal concernment. *Whatſoever the Law ſaith, it ſaith to them that are under the Law, that every mouth may be ſtopped, and all the World become Guilty before God.* v. 19. The perpetual duration of it, has the ſame evidence. Of it, our Lord Chriſt ſaith, *Not one jot or tittle ſhall fail* or paſs, *Mat.* 17. 18. Of it, 'tis affirmed, that *Faith did not make void, but eſtabliſh it*,

Rom.

Rom. 3. *ult.* Of it, 'tis ſaid, *Whoſoever offends in own point, is guilty of all*, James 2. 10. Hence therefore, the *Preciſe* Time, and all the *points* of this *Law*, is perpetual duty, as hereafter we ſhall demonſtrate more fully. It is peculiarly honourable; *James* calls it the *Royal* Law; no other part or branch of the *Law* of *Nature*, or any meer poſitive Law, was ſo peculiarly honoured by God, as to declare it with his own Majeſtick voice, in great glory, write it, with his own finger in *Tables* of *Stone*, Lodge it in the *Ark*, (And it only:) And why were theſe *Marks* of honour peculiarly conferred on this? They that conſider its *Nature* and *Order* judiciouſly, may well aſſent to this as the *Reaſon* of it, *i. e.* to demonſtrate, that it was not only of, or belonging to the *Law* of *Nature*, (for that many other *Parts* of the Law were, which participated of no ſuch Honour,) but the great Summary, and general *Law* of *Nature*, the *Permanent* Law of the World, *Ingraven* in *Stone*, to all poſterity: Though *once* in great meaſure *Loſt*, yet never again to be obliterated. Securely Lodged in the *Ark*: that true *Type* of Chriſt. And to be in the heart of a Believer: The common boundary of mankind. Since therefore the *Iſraelites* were under the *Law* of *Nature*, and that none of their Laws had ſo clear a *Title*, to be

be of, or belonging to the *Law* of *Nature* as the *Decalogue* Laws; the inference is plain, that the ſaid Laws, are intereſted in the *Law* of *Nature*, and conſequently the *Seventh day* is ſo: Beſides, whoſoever ſoberly conſiders the *Decalogue* Law to be Juſt, Copious, Univerſal, Perpetual, and Peculiarly Honourable, muſt allow, That the *ſaid* Law, and all the parts and points of it, are intereſted in the *Law* of *Nature*: No Law can have a better claim than this, that is under all theſe Circumſtances of eminency and excellency.

Seventhly, The Record of *Scripture*, and Authority thereof (unto which we now come, more directly reſpecting the incumbency of the *Seventh dayes* obſervation,) is ſuch; as demonſtrates it to be a *Law* of Everlaſting, and Univerſal *Concernment* to mankind, by its being *made* the duty of *innocent* man, when there was no *Shaddowes* of Chriſt, the Redeemer from ſin, and in its continuance after the *Fall*, and not diſſolving with the expulſion from *Paradiſe*, as ſome ſay the Law againſt *Eating of the Tree of Knowledge of Good and Evil* did. God pronounced as at the end of every of the other dayes, ſo at the end of the *Sixth* day, Every thing that he had made, to be *very good. i. e.* without ſin, and ſo without *Shaddowes* to repreſent a

Saviour

Saviour dying for ſin: And *he reſted the Seventh day, and Bleſſed and Sanctified it:* He made it *a Holy, Bleſſed Day* for Man, and ſeparated it from *Common* uſe, or buſineſs, unto *Religious* ends; as *Sanctification* of it ſignifies. God well knew what he intended, by being *Six* dayes in *making* the World, and reſting the *Seventh, viz.* The founding of the *Sabbaths* obſervation, upon the Order of *Creation*: For on that ground, he *Bleſſed*, and *Sanctified* it. 'Tis obſervable, that not *one* thing that can be made appear to be *duty* to *Adam*, in his pure *Primitive State*, and remaining undiſſolved after the *Fall*, but continues to be of Perpetual, and Univerſal *Obligation:* And why then muſt this of the *Seventh* day, be ſeparated from its fellows? for ſuch it was, as the Duty of *Adam*, ſo after the *Fall*, we find the *Record* and *Duty* of it, expreſſed in *Scripture*: Either it muſt be an Univerſal and Perpetual *Law*, or it muſt be ſuppoſed *Ceremonial.* But it's Antiquity, and place in *Paradiſe*, forbids the thoughts of its being a *Ceremony*: For that *Ceremonies* in their *Original* inſtitution, had Relation to Chriſt the Redeemer from Sin. Therefore in that the *Seventh* day, was a *Paradiſe*-inſtitution, it clears it from the imputation of *Ceremonial*: and conſequently, it is Univerſal, and Perpetual. The Law *Adam* tranſgreſſed, is

rendred

rendred in *Scriptures*, to be the *Decalogue* Law, by tranſgreſſion of which, death was brought upon the World: And the ſame Law is confirmed, as perpetual in thoſe *Texts* that mention it. And conſequently, the *Seventh* day being a part, and member thereof, is perpetual.

Eightly, All *Old Teſtament Laws*, for which a *Moral* Reaſon is aſſigned, or aſſignable; proper unto the *Original* ſtate of mankind, are of Perpetual and Univerſal *Obligation*. This is evident on a twofold account. 1*ſt*. From the nature of ſuch *Reaſons*. 'Tis therefore a *Sin*, to have falſe *Weights* and *Meaſures*, becauſe it is alwayes a *Sin* to do unjuſtly. 'Tis therefore a *Sin*, to forget God, becauſe it is alwayes *duty* to remember the *Creator*. 'Tis therefore a *Sin* to Marry a Mother, becauſe it is alwayes *Sin* to diſcover a Fathers Nakedneſs. 2*dly*. From the Conſequence, of the contrary Poſition, for that: If ſuch *Moral* Reaſon, for *Old Teſtament* Laws; will not ſecure them, as Perpetual, and Univerſally binding: Then no *Old Teſtament* Laws whatſoever, is of force, or Obligation. That the *Seventh-day-Sabbath*, ſtands upon the ſame bottom of *Moral* argument, and *Reaſon*, is apparent, from the juſtneſs of its *Proportion*, and the neceſſary deductions from *Nature*, for that particular preciſe

ciſe time, as before noted, for the *Worſhip* of God; And that it is the only proper time, ſuited to *Mankind*, before the diſtinction of *Jew* and *Gentile*, and ever after to Commemorate the great work of *Creation*, and was by God himſelf, appointed for that *Reaſon*, at the beginning of the World, and afterward given as the *Reaſon* of the Law, *Exod.* 20. is evident. Nor is the Exception available, *i. e.* that Ceremonials *are commanded on a Moral Reaſon.* For none of them, have a *Moral* Reaſon aſſigned to them; ſutiable, and proper, unto the *Original* State of mankind: And peculiarly unto them, as the *Original* ground thereof. Gods holineſs, therefore, was no argument for the *Sanction* of the *Prieſthood*, in the *Primitive ſtate* of Man, before the *Prieſthood* exiſted: But the *Creation* of the World, in *Six* days, and *Reſting* the *Seventh*, was an argument as proper to the *Primitive* State of Man, for the *Seventh* day, as it was afterwards.

Ninethly, Of all *Old Teſtament* Laws, none bid fairer for Univerſality, and Perpetuity, than the Law of the *Ten* Commandments. Chriſtians do generally confeſs, thoſe Laws in *Lev.* 18. to be inforce to all men. To marry a Brothers Wife, was concluded againſt, by moſt of the *School's* of *Europe*, in *Henry* the *Eights* time. A Multitude of Laws expreſs-

expreſſed in *Exod.*21.22,23.*chapters*, are not at all called in *Queſtion*, as to their univerſal *Obligation*. Several of the *Penal* Laws, have the ſame conceſſions. As the putting A Murderer to death. As alſo the *Sodomite*, *Beaſtial*, and inhumane Copulations, *&c.* with a multitude of other things. The book of *Proverbs*, and many other places of the *Old Teſtament*, paſs for *Authentick* proof, for matter of duty, in the *Pulpit*. If then any *Old Teſtament* Law be the *duty* of *Chriſtians*, then that is ſo, that is ſo peculiarly honoured by God, as the *Decalogue* was, in all the parts of it, and the *Seventh-day* in particular. Can *Chriſtians* juſtifie themſelves, in ſlighting Gods *Sabbath*, that he has ſo peculiarly dignified: as we have before declared, and yet place a neceſſary, and indiſpenſible neceſſity, of obſerving many things, that he has not ſo dignified? Is it a great abomination to Marry a *Natural* Siſter, though it was diſpenſed with, in the *Firſt* Ages of the World, notwithſtanding it was no *Decalogue* Law? And can it be a leſs Sin, to brake that Law, that was from the beginning, and declared by the *Voice* of God, and *Written* with his own finger? *&c.* But there is too much Cauſe to fear, that Cuſtom and Intereſt, prevails in this, as well as in former Ages, to be the Standard, and Meaſure of

too

too many men, in all the parts of their *Religion*; and in moſt too far, in ſeveral of the parts thereof.

Tenthly, All *Old Teſtament* Laws, that were neither temporary, nor repealed, are of Univerſal and perpetual *Obligation*. Were it not ſo, there would be a ſmaller value, and greater uncertainty, and contingency, in the *Laws* of the Great and Wiſe *Law-Maker*; than in thoſe Laws of Humane Conſtitution. For if the Laws of God, ſhould be ſuppoſed, not of perpetual *Obligation*, though neither declared temporary, nor yet repealed: Then there were no knowing when ſuch Laws *Obliged* to Duty, or when they *ceaſed* to exact it: For that there is no knowing when the *Laws* of Man, ceaſe to exact Obedience, but either by the *time* Limitted for their Continuance, or by the *Repeal* of ſuch Laws. And the *Laws* of Men are always *Obligatory* unleſs *Temporary*, or *Repealed*. So neceſſarily unleſs a declared *Temporarineſs*, or *Repeal*, be allowed, with reſpect to every *expired* and *ceaſed* Law of God; *Iſrael* might as well have broken *their* Laws, in the *Second* Age after *Moſes*, as they might have done in the *Second Century* of *Chriſtianity*. Beſides the *Command*, and *Inſtitution* of God, is a ſufficient *Warranty* to Obey, or conform thereunto, in point of *Practice*: but without a *Repeal* or

Temporarineſs declared, or implyed, there is no *Security* or *Warrant* to diſobey. That the *Ten* Commandments, in no part of them was *Temporary*, or *Repealed*, we ſhall further demonſtrate in the Sequel, by proving them the Duty of all Chriſtians. And only here, deſire thoſe that ſuppoſe a *repeal*, or *Temporarineſs*, in any *one* point of them, to conſider what have been before offered to the contrary, in Anſwer to the *Texts* alledged on that account.

Eleventhly, Duties ſpecified or *Written* in the *Old* Teſtament, are therefore by *New* Teſtament Anthority, made the *Duty* of all Chriſtians, and of perpetual *Force* and *Obligation*: And therefore the Holy *Scriptures* are recommended by our Lord Chriſt, unto the *Lawyer*, *Luke* 10. 26. *How readeſt thou?* 'Tis therefore a Sin, to *Revile the Ruler of the People*, in the ſence of the Apoſtle *Paul*, *Act.* 23. 5. for, or becauſe, it is written (*viz.* in the *Old* Teſtament) *Thou ſhalt not Revile the Ruler of thy People. Chriſtians*, as well *Gentiles*, as *Jews*, (for ſuch the *Romans* were) that ſeek Revenge: do therefore Sin againſt Chriſt and his Law, becauſe it is *written*, *i. e.* in the *Old* Teſtament, *Vengeance is mine ſaith the* Lord, *and I will Repay it*, *Rom.* 12. 19. *Chriſtians* muſt therefore be Holy, as God is Holy; becauſe it is written, *Be ye Holy, for I am Holy*,

1 *Pet.*

1 *Pet.* 1. 16. *Duties* inferable by *Proper* and *Natural* Deduction, from *Old* Teſtament *Scriptures*, are made Obligatory by the *New*; for that is ſo written, *Chriſtians*, *Gentiles*, as well as *Jews*, *Should pleaſe their Neighbours for their good to Edification*; for that the Reproaches of Chriſt, and all that was written *afore-time*, *was for their*, *and our Learning*, *Rom.* 15. 4. *The Elders that Rule well are to be accounted worthy of double Honour.* And the *Reaſon* is given, for the Scripture ſaith, *Thou ſhalt not muzzle the mouth of the Ox*, &c. *Tim.* 5. 18. Chriſtians are therefore to avoid the ſin, of Judging one another; becauſe it is written, *Every Knee ſhall bow to me*, &c. *Rom.* 14. 11. If conſequental *Duties*, be on that *account* Obligatory, that are not *expreſſed* in the *Letter*, how much more plain and expreſs *Duties*, both in the *Letter*, and *Intent* of the *Scriptures?* In a Word, the *Body* of the *Scriptures* are deſcribed by *Paul*, 2 *Tim.* 3. 15, 16. *To be profitable for Doctrine*, *Reproof*, *Correction*, and *Inſtruction*, in *Righteouſneſs*, *that the man of God may be perfect*, *and throughly furniſhed unto all good works.* Hence therefore it ſeems plain and evident, that things are therefore the *Duty* of *Chriſtians* to do, or their *ſin* to tranſgreſs, becauſe ſo written in the *Old* Teſtament. If any ſay then, that *Circumciſion* muſt on this

ground be a *Duty*, becauſe ſaid, or written in the *Old* Teſtament: 'Tis anſwered, that ſo it had remained, in caſe there had been nothing of *Temporarineſs* declared in it; or diſcharge from it: Of which the *New* Teſtament hath given ſufficient aſſurance. But no evidence of like kind appears, from either *Old* or *New* Teſtament, reſpecting the *Seventh-Day*: Therefore in that 'tis written in the *Old* Teſtament, and no diſcharge from it, or Declaration of its being a *Temporary* Law; it is therefore a *Duty* to all Chriſtians, for that Reaſon.

Twelfthly, The *New* Teſtament gives Teſtimony to the Obligation, and force of an *Old* Teſtament Law, as incumbent upon all Chriſtians, and of perpetual *Obligation*; Our Lord Chriſt forbids the thoughts of his coming to deſtroy the Law, but requires men to believe the contrary, *Mat.* 5. 17, 18. The *Table* Law, is expreſſed to be the greateſt Commandment of the Law, and therefore directed to be done, *Mat.* 22. 36. 'Tis ſaid, *To be eaſier for Heaven and Earth to paſs away, than for one title of the* Law *to fail*, Luk. 16. 17. And therefore a *ſin for a man to put away his Wife, and Marry another. Not the hearers of the* Law, *but the doers of it ſhall be juſtified*, Rom 2. 13. *Whatſoever the* Law *ſaith, it ſaith to them that are under the* Law, *that every*

every mouth may be ſtopped, and all the World become guilty before God. By the Law *is the knowledg of ſin,* Rom. 3. 19, 20. *Faith does not make void the Law, but eſtabliſh it,* ver. 31. The Apoſtle ſaith, *He had not known Luſt to be ſin, unleſs the Law had ſaid, thou ſhalt not Covet,* Chap. 7. 7. *The Law is holy, juſt, and good,* ver. 12. It was that in which *Paul* delighted, *after the inner-man,* ver. 2. 'Tis that unto which *the Carnal Mind is at enmity,* Chap. 8. 7. It is that Law, that the great and perpetual duty of Love, is the fulfilling of, *chap.* 13. 10. The Maintenance of the Miniſtry is deduced from the Law, 1 *Cor.* 9. 8. Women forbidden to ſpeak in the *Church* from the ſame Authority, *chap.* 14. 34. The ſtrength of Sin is the Law, *chap.* 15. 56. 'Tis the Curſe (not the obedience) of the Law, that *Chriſt* hath redeemed *Jews* and *Gentiles* from; Direction is given to *look into the perfect Law of Liberty,* Jam. 1. 25. and thoſe blamed, that *ſpake evil of the* Law, chap. 4. 11. *He that committeth Sin tranſgreſſeth alſo the* Law, 1 *Joh.* 3. 4. *The writing of the* Law *in the hearts of* Believers, is rendred one of the great *New*-Covenant promiſes, *Heb.* 8. 10, 16. *'Tis the* Royal Law that Chriſtians *do well in fulfilling, according to the Scriptures*; in which, if they fail *in one point, they are guilty of all,* Jam. 2. 8, 9, 10.

From which places, as they are recited, we obſerve:

Firſt, That ſomething known by the name of *Law*, in the days of the *Apoſtles*, is tranſmitted to *Chriſtians*, as being of perpetual *obligation*.

Secondly, That this *Law* ſo tranſmitted, was an *Old*-Teſtament *Law*, conſiſting of ſeveral precepts: They that conſult the ſeveral paſſages, will without difficulty, ſee theſe things to be evident.

Thirdly, That the *Ten* Commandments is intended under this *term* Law, and every particular precept thereof, and ſo the *Seventh-day-Sabbath*. And although this might be evinced from the many *Texts* above recited; yet that we may be brief, the 2*d*. of *James* ſhall only be particularly conſidered, which is thus, *viz*. *Whoſoever ſhall keep the whole* Law, *and yet offend in one point, is guilty of all; for* HE *that ſaid, do not commit Adultery, ſaid alſo, do not Kill: now if thou committeſt no adultery; yet if thou kill, thou art become a tranſgreſſor of the Law*. Whence we argue, if a Man be *therefore* a tranſgreſſor of the Law, that kills, though he commits no adultery, *becauſe* HE that ſaid one (or as the Margin reads, that Law, *viz*. the *Table* Law that ſaid the one) ſaid the other, (*i. e*. by his own voice, and handwriting) then he that commits no Adultery,

nor

nor Kills; yet if he Steal, &c. or Worſhip other gods; bow down to Images, prophane God's Name, or break the Sabbath, *i. e.* do his work upon the *Seventh-day*, the *Sabbath*, is a *Tranſgreſſor of the Law*, for the ſame reaſon; for HE that ſaid *one*, by His *Majeſtick* and glorious *Voice*, and by His *own* hand, ingraving, ſaid all the reſt of the *Ten*, the *Seventh-day-Sabbath*, as well as any other.

But ſome do except againſt our inference from the Texts cited, and ſay, That the Decalogue is only ſo far tranſmitted unto Chriſtians, as it is the Law of Nature.

Firſt, Where is the *Scripture* that evinceth the *decalogue* Law, after this manner, to be tranſmitted or confirmed? not *one* word of this *nature* in the *Bible*: But contrary hereunto, the Ratification this Law hath, is ſuch, as evinceth it (without exception of any particulars) to be of a natural, and perpetual conſideration, and incumbancy to Chriſtians. For as in its Confirmation, there is not the leaſt exception of the *Fourth* precept, or any *point* or *jot* thereof; ſo on the contrary, it is not only ratified under that general *term* of *Law*, but every *jot* and *point* expreſſed alſo: Nay, our Lord *Chriſt* would not have Men think, *He came to deſtroy* it, or any *jot* of it.

Secondly, It is before in our judgments ſufficiently evinced, That the *Seventh* day be-

longs as evidently to the *Law* of *Nature*, as ſeveral other *Moral* Laws do; and more manifeſtly than ſome that are ſo reputed.

Thirdly, If it were with ſuch Limitation confirmed, or tranſmitted to the *Primitive Chriſtians*; then how could they know what particulars of it, belonged to the *Law* of *Nature:* And what did not? Conſidering that the *Apoſtles* no where declare, That ſome part of this Law, belonged to the *Law* of *Nature*, and ſome other did not: Nor which either the *one* or the *other* was. Either then they muſt take it, for ſuch a *body* of Laws, as *recorded* in the *Old*-Teſtament, or they muſt find it out among the *Gentiles*, or by ſome other way: As for the Law of *Nature*, amongſt the *Heathen Gentiles*, it conſiſted of *Falſehoods*, as well as *Truth*, (*viz.* That which was ſo reputed.) *Some* of the wiſeſt of *them*, affirmed, that to belong to the Law of *Nature*, that did not, *i. e.* That to kill any living Creature, *&c.* was againſt the prevailing Law of *Nature:* And generally *Plurality* of *Deities*, and *Image-Worſhip*, was accounted conformed unto the ſaid Law. It cannot then be admitted, That the *Sacred Pen-men*, of the *New*-Teſtament, ſhould refer the *Chriſtians*, to ſuch a Law, as being the known Law of *Nature*: And for the Reli-

Religious and devout *Gentiles*, that Worſhiped the true God; they were *keepers* of the *Sabbath*, as well as the reſt of the *Ten*; as *Joſephus*, and *Philo* witneſs: Unto which the *Hiſtory* of the *Acts* agree, as we ſhall ſhew afterwards. And for the proſelyted *Gentiles*, and the *Jews*, they were not like to exclude the *Sabbath*, any more than ſeveral of the other, from belonging to the *Law* of *Nature*.

Fourthly, This diſtinction will ſecure the *Papiſts*, in their *Image-Worſhip*, notwithſtanding the force of all theſe *Texts*: As well as the *Antiſabbatarians* in their *Sabbath* breaking; for they affirm, That their *Images* are not againſt the *Law* of *Nature*, though the *heathen Idols* were: And likewiſe *Bellarmine*, that the *Second* commandment was but a *temporary* Law; moreover, by the ſame *meaſures*, much and great *wickedneſs* may be introduced, and vindicated: For if *Laws* are only ſo far binding, as they are conceived by *Some*, to be belonging to the *Law* of *Nature*; than ſince Men reject *Scripture*, to know the *Law* of *Nature* by: We ſee no *Reaſon*, but that the preſent *Age*, upon the reception of ſuch *Notions*, might be as likely to commit *inceſt*, and juſtify it; with other *enormous* Crimes; which the ancient *Philoſophers* maintained, as we have before ſhown.

Fifthly,

Fifthly, 'Tis the Law according to the *Scriptures*, that is thus tranſmitted; And according to the *Scriptures*, it conſiſted of ſuch a *Body of Laws*, as may be ſeen in *Exod.* 20. *Deut.* 5. with the *Seventh-day-Sabbath*, incorporated into the *Body*, of that Royal Society.

Thirteenthly, There is a Body of Old-Teſtament Commandments, ratified in the *New*, and inforced on all *Chriſtians*; which Commandments, are apparently to be underſtood of the *Ten* Commandments, or the particular precepts, comprehended under thoſe *two* generals, of Love to God, & Love to our Neighbour (which are the ſame); and conſequently the *Fourth* being *one* of them, the Obſervation of the *Seventh day*, is thence inforced. For the diſuſe of theſe Commandments; by the Phariſees, they were brought under reprehenſion by our Lord Jeſus, *Mar.* 7. 8, 9, 10. *&c. For laying aſide the Commandments of God, ye hold the traditions of Men*, and *full well, ye reject the Commandments of God, that ye may keep your own Traditions:* The Apoſtle *Paul* in *Rom.* 7. in ſeveral paſſages, evinceth the binding force of the Commandments, as *ver.* 8. 10, 12, 13. The ſame Apoſtle in *chap.* 13. 9. concludes; the debt of Love, by the Commandments, to be incumbant on all *Chriſtians*, as well *Gentiles* as *Jews*; for ſuch were

were they at *Rome*, to whom he wrote, *Owe no Man any thing but* Love; for this, *Thou ſhalt not commit Adultery, nor Kill, nor* Steal, *nor bear falſe Witneſs, nor* Covet; *and if there be any other* Commandment, *it is briefly comprehended in this, ſaying, Thou ſhalt* Love *thy Neighbour as thy ſelf*, Rom. 13. 9. which plainly ſheweth, that thoſe *Old*-Teſtament Commandments, were obligatory upon all *Chriſtians*, in the Judgment of this great *Apoſtle*; *Honour thy Father and Mother, which is the firſt Commandment with promiſe*, Eph. 6. 2. is inforced upon the *Children* of *Chriſtian Gentiles*, as well as *Jews*, for ſuch were ſome of the *Epheſians*: And as in the *Old-Teſtament*, for that in the *New*; who can tell which is firſt, and which laſt? *'Tis the Commandments of God*, not *Circumciſion*, or *Uncircumciſion*, which is the great thing, 1 Cor. 7. 19. The end *of the Commandment is Charity*, which never ceaſeth, 1 *Tim.* 1. 5, 8, 9. To *do the Commandments*, our Lord Chriſt directs the Inquirer, to *inherit eternal life*, *Mar.* 10. 19. *Luk.* 18. 20. The eminently bleſſed, and honoured *Saints* of the Latter day, will be ſuch, *As keep the Commandments of God*, and *teſtimony of Jeſus*, Rev. 12. 17. *Here are they that keep the Commandments of God, and the Faith of Jeſus*, chap. 14. 12. That by the word *Commandments*,

ments, the *Ten* are to be underſtood, as comprehended therein, does hence appear. *Firſt*, *One* place is to be explained by *another*; and it is manifeſt; That in ſeveral of the places above alledged, they are intended; for that, inſtance is given in ſeveral of the particular precepts thereof, as *Rom.* 7. & *chap.* 13. 9. *Mar.* 10. 19. *Luk.* 18. 20. as alſo *Mat.* 19. 18. *Secondly*, To underſtand by the *term* Commandment, or Commandments; the *ten* precepts, accords clearly with the ſence of the ſeveral *Texts*, and their *context*; but to impoſe other Commandments excluſive of theſe, or diminutive of theſe, will be an evident violence to the *Texts*. And it is preſumed, that an experiment hereof, will ſoon be obtained by any, that ſhall judiciouſly make an *aſſay* upon the ſeveral *Texts* alledged, to ſee their accord with other Commandments or excluſive of any of thoſe in the *Decalogue*. *Thirdly*, The two great Commandments, are unqueſtionably recommended as Univerſal and Perpetual duty, *i.e.* Love to God and our Neighbour. And where theſe are inforced as duty, *viz.* the *Two Table Commandments*: All the particular precepts of thoſe Tables, are thereby recommended as duty. This will appear by the Conſideration of what is aſſerted of the *Second Table*, *i. e. Love to our Neighbour*, which

which by the *Apoſtle*, *Rom.* 13. 9. is rendred as exacting that debt of *Love*; which if done, is *a fulfilling of the Law*, or the *Second Table* of it, which requires that *duty*. And he adds, to inſtance in Commandments, againſt *Murder*, *Adultery*, *Theft*, *&c.* as being *fulfilled by Love*: And goes yet further, that *if there be any other Commandment, it is briefly comprehended in this*; *Thou ſhalt love thy Neighbour as thy ſelf*. Manifeſtly intimating, that theſe Commandments inſtanced in, were *fulfilled*, in *Love* to our *Neighbour*, and Comprehended in it: for it is plain, he that *Loves* his *Neighbour*, will not *kill* him, nor do any thing *injurious* to him. Hence therefore the Commandment of *Love* to our *Neighbour*, being comprehenſive of all the particular Commandments of the *Second Table*; and the inforcing of that, requires the *Obſervation* of all the particular precepts, by neceſſary conſequence. In like manner it is inferable, from the inforcing of the *Firſt Table*, i. e. *Love to God*, that all the particular Commandments of that *Table*, are thereby enforced and Commanded: for to love God, requires that men cleave to him, refrain *Images*, *Blaſphemy*, & *Sabbath breaking*. And this is further confirmed by a due comparing of *two* Texts, *viz.* *Mark* 10. 19. and *Luk* 20. 25, 26, 27, 28. In the *firſt*, our Lord Chriſt directs the *Young man* what

to

to do, *to Inherit Eternal* Life, i.e. *keep the Commandments*; and tells him which, by inſtancing in the particular Commandments of the *Second Table*: (it being in theſe things, wherein that age greatly failed, though as to matters of *Worſhip* they were zealous unto *Superſtition*). Hence therfore it appears, that our Lord Chriſt by Commandments, intended, every particular precept in the *two Tables*, and not after the General way of this *Age*, appears; for without a regard to the particulars, in the other *Text* he approves the *Lawyers* Anſwer, to be right, to the *Queſtion*, *viz.* that to obtain Life, the Commandments muſt be kept, as well the *firſt Table* as the *ſecond*. And thence its clear, our Lord Chriſt did not intend to exempt from the duty of the *firſt Table*, by inſtancing only in the particulars of the *ſecond*, or make Love to God, and ſo the particular Commandments of the *firſt Table* unneceſſary of obſervation, to attain eternal Life. But on the Contrary he adjudged both as neceſſary; and if from the *ſecond* Comandments being neceſſary to attain eternal Life, all the particulars of the *ſecond Table* of the *Decalogue* are thereby made neceſſary dutyes; In like manner from the *firſt* and *great Commandment*, as our Lord calls it, all the particulars thereof are neceſſary *duty*, in the way to eternal Life.

14*ly*.

14*ly*. As the perpetual force & obligation of the *Seventh day Sabbath*, is pleadable from these general *Texts* in the New Teſtament before alledged, ſo it is evinced from peculiar expreſſions relating unto it; and therefore we think, *Mat*.24. 20. to be a good foundation for a concluſion in favour thereof, notwithſtanding all the oppoſition made thereunto. Our Lord gives commandment to his Diſciples to pray, *That their flight might not be in the Winter, nor on the Sabbath day*. He hath reference to the flight at *Jeruſalem*, at the *deſtruction* thereof by the *Romans*, which fell out neer *Fourty* years after his death. And it is of the *Seventh day* he here ſpeaks, for by, The *Sabbath day*, univerſally throughout the *Scripture*, when ſo emphatically, and in the ſingular Number expreſſed, is underſtood the *Seventh day Sabbath*, as might be inſtanced in *Exod*. 20. and a multitude of places. The Reaſon of the Command, for them to pray, that their flight might not be in the *Winter*, nor on the *Sabbath day*, ſeems to be this: For that it would be uncomfortable, and a great miſery in the *Winter*, and in like manner very unpleaſant and uncomfortable on the *Sabbath day*. The *Sabbath* was to be the *Saints* delight, and to be eſteemed by them as *Holy*, and *Honourable*: Then they had ſweet communion with God in his Ordinances, and therefore

fore to have a delightful day, turned into a day of mourning: a day of dwelling with God in his Worſhip, turned into a day of flight, with the loſs of the comfort of Worſhip, muſt needs be ſuppoſed very bitter: And conſequently by ſuch a *Scripture* interpretation as this is, the command of Chriſt to his *Diſciples*, to pray for a prevention thereof, is rendered Worthy, and like himſelf. And hence then its inferrable that the Diſciples were at that time, expected by Chriſt to be found in *Sabbath*-Obſervation; and that it was his will they ſhould then keep it; at which time *ceremonies* were put an end to. For though many adhered to *ceremonies* until that time, yet by the *Deſtruction* of the *Temple*, and their diſperſion, they were brought off from ſuch *Obſervances*. But of the *Sabbath*, our Lord Chriſt takes peculiar Care at this time, that his ſervants might have the comfort of it, which is vaſtly forreign, yea contradictory to a deſign by this deſtruction, and calamity, to bring them off from its *Obſervance*. But it is objected, that the Command reſpects not their Duty on that day, but ſcrupoloſity, or their danger by the *Jews*, if they ſhould fly on that day. Unto which we anſwer. It appeareth not from any Record of *Scripture*, or rational concluſion, that Chriſt would give his *Diſciples*

ciples a Commandment, to harden them in their *erronious* ſcrupuloſity. Errours harden faſt enough, no need for a *commandment* to confirm them therein: which this *commandment* muſt be ſuppoſed proper to doe, in caſe it was his will they ſhould not obſerve that day, or make conſcience of it. Nor is there any *ground* to think, it was unlawful for the *Jews*, to fly on the *Sabbath* day, nor yet that the *Jews*, or *Chriſtians* thought it unlawful: but the Contrary is certainly true, therefore no danger to be feared from the *Jews* on that account.

Secondly, And more particularly to the latter, if *flight* be ſuppoſed compulſive, and common both to *Jews* and *Chriſtians*, in point of neceſſity to ſave Life, or Liberty, then their neceſſity of flying, and danger of ſtaying was the ſame, to both. Unleſs any *dream*, that the *Romans* could, and would, ſingle out the *Chriſtians* to make them the objects of their rage and malice, if they took flight on that day: and give Ceſſation to their chiefeſt enemies the *Jews*, which 'tis not poſſible to imagine. *Thirdly*, If it were only a prudential *Flight*, and not an immediately neceſſitous one; then had the command been very empty, for that they might at their own conveniency and choice, have fled on any day, much better than on the *Sabbath day*,

and the command had in ſuch caſe been, as if Chriſt had given a particular precept to a man to eat, when his own neceſſities, and common prudence required him. On ſuch an inconſiderable account, none can think Chriſt would give ſuch a ſolemn particular precept about. We conclude therefore that theſe exceptions are of no weight, and that the perpetual obligation to the *Sabbath* is duly inferred from this *Text*.

Fifteenth, That the *Seventh day*, was the *Sabbath* by the Law of *Nature*, and *Old* Teſtament *Authority*, we have before offered our grounds to prove. And ſhall, to what we have ſaid from the *New*, on its account, further add ſeveral things, chiefly from matter of fact, touching its being the *Chriſtian Sabbath*, and ſo obſerved by *them*, as well as the *Jews*, and that none other day was obſerved in the Room thereof, as many imagine. And

Firſt, Then therefore its obſervable that the *Holy Women* are recorded, *Luk.* 23. 56. 24. 1. not only to have *reſted the Sabbath day according to the Commandment*, but alſo to attend the *next* day to *Anoint the Body of Jeſus*, expecting to find him then in the *Grave*, though they knew of his *Reſurrection* as ſoon as any of the reſt of the *Diſciples*. Nor did the other *Diſciples* as yet believe his

his *Reſurrection*. 'Tis very improbable then, that they who *kept* the *Sabbath* in purſuance of the *Commandment*, and believed not Chriſt to have been *Riſen*, but expected to find him then in the *Grave*, ſhould think the *Sabbath* aboliſhed, and keep *another* day on account of his *Reſurrection*, which they did not then believe.

Secondly, Many *years* after this the *Apoſtles*, *Elders*, and *Brethren*, Acts 11. knew not that any of the *Cuſtomes* were changed. Therefore was *Peter* unſatisfied to go in unto the *Gentiles*, to preach the *Goſpel* to them, till by *viſion* he received ſpecial inſtruction, and Command, about the Lawfulneſs, and Duty of it: 'Tis then *irrational* to conclude, that the *Apoſtles* and *Elders*, (who doubtleſs were beſt acquainted with the mind of Chriſt) ſhould at this *time* believe the *Sabbath* to be *changed* from the *ſeventh-day* to the *firſt*, when they did not believe any of the *cuſtomes* to be changed.

Thirdly, Some time after this, the *Apoſtles* and *Elders*, had much *diſputing* before they could agree, not to impoſe *Circumciſion*, and the whole Law on the *Gentiles*, *Acts* 15. 17. *Chriſtian Jews* keeping it. It is thence inferrable, that ſince they had not before agreed that the Chriſtian *Gentiles*, ſhould not obſerve the *Cuſtomes*, much leſs had they a-

greed, they ſhould not obſerve the *Sabbath*, or that the *Sabbath* before this was *changed*. And in like manner unreaſonable to think, they concluded of a *non-Obſervance*, of the *Cuſtomes*, or *Sabbath*, by the *Chriſtian Jews*, and *themſelves*.

Fourthly, Though many *fancy* a New *Sabbath* to be recorded, *Acts* 20. 7. and the change of the *Old* deducible: yet after *Pauls* being at *Troas*, and his *Epiſtle* to the *Corinthians*; he attended at the *Feaſt* at *Jeruſalem*, from whence he was carryed, as a Priſoner to *Rome*. At this time as appears by *Acts* 21. The Chriſtian *Jews* which were many *Thouſands*, were not only themſelves *Zealous of all the Law*, but alſo adviſed *Paul*, to the *Purification of himſelf*, with others: that the falſneſs of the Report, might be made manifeſt, that had gone of him, *viz.* that he had taught the *Jews* to forſake *Moſes* and the *Cuſtomes*. The which, *Paul* did not only in complyance with *them*, but as ſutable to his *own* Opinion, who had a *vow* upon him, and reſolved attendance at that *Feaſt*. Wherefore, if *Paul* and the *Apoſtles* were keepers of the *Cuſtoms*, & thought the *Report* falſe of his drawing the *Chriſtian* Jews from the *Cuſtoms*; & the *Chriſtian Jews* were *zealous* of the *Law* & *Cuſtomes* at this time, juſt before his going *Priſoner* to *Rome*; then they were *zealous Sabbath-keepers*, which was not *one* of the leaſt

parts

Parts of the Law, and far from concluding it to be chang'd from the *Seventh Day* to the *first*.

Fifthly, Though *Circumciſion*, and the *Cuſtomes*, were greatly incommoding, and injurious to the *Gentiles*, in being impoſed upon, by the falſe *Teachers*. Yet was not this very *Queſtion* ended, without conſiderable noiſe and *Diſputation*, that the *Gentiles* ſhould not be compelled to be *Circumciſed*, and *keep the Law*, i. e. the *Cuſtomes*. But not one Word is recorded in *Scripture*, of any *Queſtion*, *noiſe*, or *diſpute* about the *keeping Sabbath*. Though the *Sabbath* was in far more eſteem amongſt both *Jews*, and *Gentiles* (as *Stillingfleet* ſheweth in his *Irenicum*) the *Synagogue* Worſhip, was in very great *Repute* in the *World*, in the days of Chriſt. The *Gentiles*, as the *Hiſtory* of the *Acts* ſhews, many of them gave their attendance to the *Synagogue*, and *Sabbath* Worſhip, before their Converſion. And the *Jews* ſatisfied themſelves in *their* diſperſion; with the *Synagogue*, and *Sabbath-Worſhip*, without the *Temple-Cuſtomes*. And ſo far *they* exceeded in *their* zeal or Superſtition, for the *Sabbath*; that they, not only accuſed our Lord Chriſt, for doing things Lawful on it; (but in their eſteem unlawful) that they were ready to uſe violence to him. Can any think then, that Chriſtian *Gentiles* and *Jews*, and the unbeliev-

greed, they ſhould not obſerve the *Sabbath*, or that the *Sabbath* before this was *changed*. And in like manner unreaſonable to think, they concluded of a *non-Obſervance*, of the *Cuſtomes*, or *Sabbath*, by the *Chriſtian Jews*, and *themſelves*.

Fourthly, Though many *fancy* a New *Sabbath* to be recorded, *Acts* 20. 7. and the change of the *Old* deducible: yet after *Pauls* being at *Troas*, and his *Epiſtle* to the *Corinthians*; he attended at the *Feaſt* at *Jeruſalem*, from whence he was carryed, as a Priſoner to *Rome*. At this time as appears by *Acts* 21. The Chriſtian *Jews* which were many *Thouſands*, were not only themſelves *Zealous of all the Law*, but alſo adviſed *Paul*, to the *Purification of himſelf*, with others: that the falſneſs of the Report, might be made manifeſt, that had gone of him, *viz.* that he had taught the *Jews* to forſake *Moſes* and the *Cuſtomes*. The which, *Paul* did not only in complyance with *them*, but as ſutable to his *own* Opinion, who had a *vow* upon him, and reſolved attendance at that *Feaſt*. Wherefore, if *Paul* and the *Apoſtles* were keepers of the *Cuſtoms*, & thought the *Report* falſe of his drawing the *Chriſtian* Jews from the *Cuſtoms*; & the *Chriſtian Jews* were *zealous* of the *Law* & *Cuſtomes* at this time, juſt before his going *Priſoner* to *Rome*; then they were *zealous Sabbath-keepers*, which was not *one* of the leaſt

parts

Parts of the Law, and far from concluding it to be chang'd from the *Seventh Day* to the *first*.

Fifthly, Though *Circumciſion*, and the *Cuſtomes*, were greatly incommoding, and injurious to the *Gentiles*, in being impoſed upon, by the falſe *Teachers*. Yet was not this very *Queſtion* ended, without conſiderable noiſe and *Diſputation*, that the *Gentiles* ſhould not be compelled to be *Circumciſed*, and *keep the Law*, i. e. the *Cuſtomes*. But not one Word is recorded in *Scripture*, of any *Queſtion*, *noiſe*, or *diſpute* about the *keeping Sabbath*. Though the *Sabbath* was in far more eſteem amongſt both *Jews*, and *Gentiles* (as *Stillingfleet* ſheweth in his *Irenicum*) the *Synagogue* Worſhip, was in very great *Repute* in the *World*, in the days of Chriſt. The *Gentiles*, as the *Hiſtory* of the *Acts* ſhews, many of them gave their attendance to the *Synagogue*, and *Sabbath* Worſhip, before their Converſion. And the *Jews* ſatisfied themſelves in *their* diſperſion; with the *Synagogue*, and *Sabbath-Worſhip*, without the *Temple-Cuſtomes*. And ſo far *they* exceeded in *their* zeal or Superſtition, for the *Sabbath*; that they, not only accuſed our Lord Chriſt, for doing things Lawful on it; (but in their eſteem unlawful) that they were ready to uſe violence to him. Can any think then, that Chriſtian *Gentiles* and *Jews*, and the unbeliev-

ing *Jews*, in case of a *change* of the *Sabbath*, would have made no *noise*, nor *Question*: Or that the *Disputes* would not have been equal, if not far exceeded, those about *Circumcision*? For our parts, we think upon sober thoughts, it must be admitted, especially considering that this would have been a *weekly* occasion, if the *Christian Jews* had Laid aside the *Sabbath*, in the view of their Brethren, the unbelieving *Jews*. But from the foregoing considerations, it is manifest, that the *Christian Jews* kept the *Sabbath*; and also that the *Apostles* and Principal *Agents*, in declaring of the mind of *Christ*, were of a quite different Opinion; and opposite unto the *change* of the *Sabbath*. We shall now observe the *Gentiles* keeping it: And therefore

Sixthly, Not only the *Jews* had great esteem of the *Sabbath* & *Synagogue-Worship*, but the *Gentiles*, many of them in like manner, were in such Worships, and Observances, though they medled not with *circumcision*, and such parts of the Law. And therefore *Josephus*, and *Philo* report, the customary observation of the *Sabbath*, to have spread it self amongst all *Nations*, *Greeks*, *Barbarians*, *Sythyans*, &c. And the *Sacred Records* shew, that *Gentiles* were customarily at the *Synagogue*, and on the *Sabbath day*. Thus they used, as may be observed from *Acts* 13. 42. 14. 1, 2. &c.

&c. 17. 4. 18. 4. And this they did before conversion to christianity, many of whom were devout persons, such as *Cornelius*: and most of the conversions amongst the *Gentiles*, recorded in the *Acts*, were effected at the *Synagogue*, or on the *Sabbath day*: And therefore in as much as the Christian *Jews*, certainly kept the *Sabbath*, and the *Gentiles* were in the practise of it, before their Conversion, and many of them on that *day*, Converted: tis very unlikely, that they were more *unneighbourly*, or *unchristian*, to their Brethren the believing *Jews*, after Conversion, than they were to the unbelieving *Jews*, before Conversion; in keeping *Sabbath* with them. And then, if both *Jews* and *Gentiles* kept the *Sabbath*, there's little *Reason* to think it was *changed*, from the *Seventh day* to the *First*.

Seventhly, The *Decree* mentioned, *Act.* 15. is so far from making against the Observation of the *Sabbath* by the *Gentiles*; that it is really for it. For though by it, the *Gentiles* were setled in practice, and secured from the imposition of *Circumcision*, &c. yet what the *Gentile*-Churches were in the practice of, before this, and customary doers of, consonant to the *Scriptures*, before their being *Christians*, and after their Plantation into a *Church-State*; is not in the least determined against, but secured unto them, by

the ſaid *Decree*. For *example*, many of them, before converſion to *chriſtianity*, feared God; abandoned *Images*, attended *reading* and *expoſition* of the *ſcriptures*, &c. And all of them did theſe, when they were planted into a *Church ſtate*. It cannot be ſuppoſed then, that the *Decree* makes againſt their obſervance of any of thoſe things, though Duties by the Law, but rather much for them: in that the *Decree*, deſigned to ſecure them from innovations, as in their *Firſt* Plantation; only with the Exception of ſome *neceſſary things*, by it particularly expreſſed, which they had need of direction, about, and reformation in. And unleſs this be admitted, we do not ſee, what ſence can be put upon the *Decree*, but what is deſtructive to the *Fundamentals* of their *Church ſtate*. For by the ſame *Rules* they departed from the *Sabbath*, for the ſake of this *Decree*, for that it warrants them againſt *Legal* impoſitions, (though the *ſabbath* Obſervation was as old to them, as their *Chriſtianity*:) By the ſame *Rule* we ſay, they might have departed from the other parts of Duty, by the Law required; and of which they were in practice, *Antecedent* to this *Decree*. But things *Antecedently* in practiſe, being ſecured unto them by this *Decree*. And the *Sabbath* being ſuch, it is therefore ſecured in the incumbency of it; and ſo no *change* had hitherto paſſed upon it.

Eighth-

Eighthly, If the *Sabbath* had been known to be *changed* by the *primitive Chriſtians*, then there had been no need of a *Jeruſalem* Aſſembly, to determine upon, and *diſpute* the *Queſtion* of *Circumciſion*, *Act.* 15. For that this *one* thing of it ſelf if known, had been ſufficient to have prevented, or quieted all *diſputes* of that kind. For, the *Sabbath* was more *honourable* than *Circumciſion*. It was declared by the *Majeſtick* Voice of God, writ with His *own Finger*, in *Tables* of *Stone*, put into the *Ark*, directed unto by the *order* of *Creation*, equally to *Jews* and *Gentiles*; diſuſed ſo amongſt the *Gentiles*, as to gain their *Reverence:* And no way incumbring to the *State* of the *Chriſtian Churches*. But *Circumciſion* was not ſo declared, written, directed unto, and diffuſed. Nor ſo adapted to the *State* of the *Chriſtian* Churches; for that it was attended with a *vaſt* multitude of *Ritual* obſervances, as unavoidable conſequents unto the imbracing of it. It might then eaſily have been determined, without extraordinary *Logick*; that in caſe the *Sabbath*, ſo honourable, and ſuitable unto their *Church-State*, was diſſolved or *changed:* Much more evidently, than was *Circumciſion*, that was of ſo ſubverting a conſequent unto *Chriſtians*; And would have made ſuch an alteration in the *Chriſtian* Churches of the *Gentiles*,

tiles; there had been no need for *Paul* and *Barnabas* to go to *Jeruſalem*, to have this *Queſtion* determined, in caſe they had known of the *change* of the *Sabbath*. But in as much as this *Queſtion* was not determined, and the *Chriſtians* ſettled on that account, but by the diſputation, and reſult of the *Jeruſalem* Aſſembly: It appears much more unreaſonable to think, that the *Sabbaths* change was then determined, or known.

Ninethly, The *Apoſtles*, as we have ſeen, had not before this *decreed* any thing againſt the *Gentiles* obſerving of the *Sabbath*: And it is conſiderable on what grounds this *Decree* is founded, *viz.* What God would do in raiſing up the *Tabernacle* of *David*, in the Latter Dayes; and the Gifts, God had beſtowed on the *Gentiles*, and Wonders done amongſt them, though *uncircumciſed*: Theſe, and the like, are the *grounds*, on which the *Decree* is founded; not a word of the *Change* of the *Sabbath*; which in caſe it had been, would have given as clear, and full a proof, for determining the *Queſtion*, as any *one* thing alledged. *Peter* urges the ſucceſs of his *Viſion*, and the *purification* of the *Gentiles* Hearts; but had he known of a Command from *Chriſt*, for the *Change* of the *Sabbath*; 'tis hardly to be thought, he would have omitted it, ſince it had been ſo material. But

in

in truth, the grounds on which the *Decree* is built, do not at all affect the *Sabbath*. The *Gentiles* being *Sabbath*-keepers before ſuch Gifts received, or immediately when planted into a *Church*-State; therefore it appears there was no *change* of the *Sabbath*, either to *Jews* or *Gentiles*.

Tenthly, *Paul* and *Barnabas*, were the *Meſſengers*, ſent to the *Churches* amongſt the *Gentiles*, with this *Decree* to eſtabliſh the *Churches*, and put an end to that perplexing *Queſtion*. After which, things continued, as we have ſeen. The *Chriſtian Jews* ſtill in their *old* way of keeping the Law, and cuſtoms: And the *Gentile-Sabbath-keepers*, only eaſed of that troubleſome *Queſtion*, in which ſtate things ſo ſtood; till *Paul* was carried to *Rome*, as appears by the 21*ſt*. of the *Acts*; after which no *Record* of *Scripture* gives any account of another convention of the *Apoſtles*, to ſettle any *Queſtion*: What is done after this, is chiefly by *Paul*, in his *Epiſtle* to the *Hebrews*; wherein the *Sabbath* is not at all determined againſt by him; and conſequently in Scripture, there is not any *footſteps* of the *change* of the *Sabbath*; but from matter of *Fact*, it appears quite otherwiſe.

Eleventhly, The *Churches* of Chriſt did generally, in the dayes of the *Apoſtles*, in the *Gentile* Countryes, conſiſt of *Jews* and *Gentiles*,

tiles; As Mr. *Stenet* ſheweth in his *Anſwer* to *Cowel*. And we have evinced before, that it is an evident truth, that the Chriſtian *Jews* Univerſally kept the *Seventh-day-Sabbath*. Either then the *Chriſtian Gentiles*, Members of the ſame particular *Churches* with the *Chriſtian Jews*, kept the *ſame Sabbath*, as the *Jews* their Brethren did; or they wrought and followed their Labours, while the other were a Worſhipping. The confuſion, incommodity, and diſorder of which, we could ſay much to evince; but that we think ſcarce any *Judicious* Man, will be an advocate for ſo ſtrange a *fancy*; and therefore needleſs to refute it.

But there are ſome who affirm, That tho the *Jews* kept the *Sabbath*, and ſo the *Chriſtian Gentiles* did in like manner with them; yet neither the *one*, or the *other* did or ought to keep it, by the *Force* of any Law; but only as a matter of indifferency. In anſwer whereto, let it be conſidered. *Firſt*, That then to *keep Sabbath*, cannot be a dangerous *errour*, as many term it, ſince both *Jew* and *Gentile Chriſtians* kept it. *Secondly*, That the *Sabbath* was kept only on indifferent grounds, is no where declared in *Scripture*, Rom. 14. we have before conſidered. *Thirdly*, If it was not obſerved as a *duty*, then it was aboliſhed; for whatſoever of the Law was not

not aboliſhed, was perpetual Duty; and therefore that the *Chriſtians* neither did, nor ought to look upon it as ſuch, evidently appears thus, as we have before obſerved.

Firſt, The *Chriſtian Jews*, were *Zealous for all the Law*, and conſequently for the *Sabbath*; but *Zeal* cannot be where things are concluded not to be a *duty*: And hence, if they were *Zealous* for the *Sabbath*, they kept it as Duty: And as the *Chriſtian Jews* obſerved the *Sabbath*, ſo did the *Gentiles*; for there is no difference ſpecified in *Scripture*.

Secondly, As we have ſhewn from *Act.* 15. and 21. the *Apoſtles* Opinion were according to the *Record* of both places, different from a *change*; and ſo of an aboliſhing of the *Sabbath*.

Thirdly, If the *Apoſtles* had been of this *Opinion*, That the *Law* and *Sabbath* was not a *Duty*, then would they not have expoſed *Paul*, to take off the falſe *Report*, that went of him, in teaching the *Jews* to forſake *Moſes*, and not to *Circumciſe* their Children: For in caſe *Paul*, and the other *Apoſtles* had Taught the *Chriſtian Jews*, That the *Sabbath*, and the *Law* was not Duty, but only indifferency; it is manifeſt the *Report* had been moſt true of him, in their ſence. And he by this *Notion*, muſt be ſuppoſed to be a great diſſembler. And hence it will follow,

That

That if they Taught no ſuch *Doctrine* to the *Chriſtian Jews*, as that the *Sabbath* and *Law*, was not *Duty*, nor to be *kept* as ſuch. So neither did they teach the *Chriſtian Gentiles*, That the *Sabbath* was not *Duty*, and ſo to be obſerved; for they did not teach the *Gentiles* to obſerve the *Sabbath* one way, and the *Chriſtian Jews* to obſerve it another; this had been unparalell'd confuſion.

Fourthly, Thoſe things that were not Duty to the *Gentiles* to obſerve, as Circumciſion, *&c.* the *Apoſtles* were ſo far from teaching them to do ſuch things, as matters of indifferency, that they diſwaded them from obſerving them at all, and intituled the adherance to ſuch things, or *Opinions* of the falſe *Teachers*, under a very black *Character*; as appears by *Acts* 15. and *Gal.* 5.

Laſtly, We have offered ſeveral things to prove the *Sabbath* of perpetual and univerſal obligation; and till theſe things be diſproved, we muſt conclude, that in as much as the *Chriſtians* kept it, they both did, and ought to do it as a Duty. Since therefore, The *Chriſtian Jews*, certainly kept the *Sabbath*; and that as matter of Duty: And the *Chriſtian Gentiles* did not work upon the *Sabbath*, when their Brethren were at Worſhip, but that they in like manner kept it as Duty: It follows, that as it was the *Ancient*

Sab-

Sabbath, ſo it continued the *Chriſtian Sabbath*, and ought ſo to do unto the Worlds End.

To Conclude, The *Hiſtory* of the following Times, gives countenance unto what is before pleaded for, as might be clearly evinced by abundant *Teſtimony*, which being expected by a *Learned* Pen, we ſhall only give a brief account of the Matter, relating to the *Firſt day*, and *Seventh*, as we find it in *Heylins Hiſtory* of the *Sabbath*, *part* the *ſecond*, and *others*. And therefore, the introducing of the *firſt day*, is reſolved by him, *pag.* 31. out of *Bruno* and *Jerome*, thus, *That when therefore certain dayes were publickly aſſigned by Godly Men, for the Aſſemblys of the Church, this was done only for their ſakes, who had more mind to the World, than to Him that made it: And therefore either could, or rather would not every Day Aſſemble in the Church of God*; and *as they made choice of this for one, ſo they choſe* Fryday *for another, by reaſon of our Saviour's Paſſion*; *and the* Wedneſday, *for that, on it He was betrayed*; *and this is ſaid to be done in the Age of the Apoſtles*; *mean-while the Ancient Sabbath being retained in the* Eaſtern *Church* (and ſo it was after this in the Weſtern.) 'Tis to be noted, That the *Chriſtians* uſed to meet *every day*, as both Scripture

Law and *Hiſtory* Witneſſeth: But when that *Cuſtome* was changed into certain Dayes, There is no cauſe to wonder why they choſe thoſe *three* Dayes rather than any *other* of the *Working dayes*; for that they uſed before they were *Chriſtians*, to keep *Sunday* to *Sol*, *Wedneſday* to *Mercury*, and *Fryday* to *Venus*: They conformed to their old *Cuſtome*, *i. e.* the ſame dayes; but changed the *Reaſon* and *Ground*. As the time of *Yule*, was kept to the Idol *Oullos*. But when *Chriſtian*, the *ſame* time was and is kept; but on another *ground*, to wit, Chriſt's *Nativity*: So in the Caſe before us, the *Fourth* and *Sixth Day* were kept as *Faſts* to *Mercury* and *Venus*: The *Sunday* as a *Feaſt* to *Sol*; but ſince *Chriſtian*, the *two* former as *Faſts*, for Chriſts being betrayed, and Crucified, the Latter as a *Feaſt* for his Reſurrection.

Athanaſius ſaith, *The Lords day was taken up by the Voluntary uſage of the* Church; to which agrees, *Heylins* citations of *Neciphoras*, *Socrates*, *Toſtatus*, and *others*. No man can admit, That the *Chriſtians* of the *primitive times*, eſteemed the *Fifty* days between *Eaſter* and *Penticoſt* ſacred, by a *Divine* Law. And yet *Tertullian* and *others* affirm them to be equally *Solemnized*, and in no reſpect inferiour to the *firſt day*. When the *Sunday* was put into imperial *Edict*,

dict.: So was many other dayes for Saints and *Martyrs*. The *Wednesday* and *Fryday* (the services of which) *Epiphanius* derives from the *Apostles*: *Sozomon* saith, That *Constantine* injoyned the like *Rest* on the *Fryday*, as on the *Sunday*; from Judicature and all other busineſs.

The *First day* was not exempted from Labour, by the *Primitive Christians*. *Conradus, Diatericus*, proves out of *Hieronimus*, That *Paul wrought at his trade of Tent-making on the* First day. 'Tis noted out of *Beza*, according to *Justins* account, *That their Assemblies on that Day, continued not above two Hours*; which *being ended, they returned Home to their dayly Labours*. Before the *Edict* of *Constantine*, *Law* suits, *Artificers* busineſs; and all other *Labours* were practiſed on the *Sunday*: And when it was taken into the *Imperial* Care, *Husbandry* was permitted, in ſmall *Towns* and *Villages*, and *Manumission* in *Cityes*; which things do manifeſtly evince, That they did not eſteem the *first day* founded on a *Divine* Precept; nor that it was appointed as the *Christian-Sabbath*, in liev of the *Seventh day*.

As touching the Obſervation of the *Seventh day*, *Philo* and *Josephus* Records it, to *Have ſpread it ſelf amongſt all ſorts of People*: *Origen* in his twenty-third *Homily* on

Num. exhorts *to a due keeping of the Sabbath by* Chriſtians: *Ignatius* in the *Magneſian Epiſtles* (aſcribed to him) doth the like. The moſt *Ancient Cannons* forbid *Work to be done on the Sabbath day*, as *Walton* noteth: *Conſtantines Edict*, which commanded all thoſe under the *Roman Empire*, to *reſt on the Dayes that bore the Name of our Saviour*; *commanded alſo to honour the* Sabbath day; *Athanaſius* ſaith, *We keep the Sabbath, and yet are not infected with* Judaiſme: *Socrates* ſaith, *In a manner all the Churches throughout the whole World do celebrate and receive the Holy Myſteries*, every Sabbath day *after other*: *Gregory Nyſſen* ſaith, *With what Eyes lookeſt thou on the* Lord's Day, *that deſpiſeſt the* Sabbath: *Sulpitius*, *Severus*, as *Stillingfleet* noteth, *That almoſt all Men acknowledged* Chriſt *under the Obſervation of the* Law. *Socrates*, that the *Ancient and modern* Chriſtians *reputed the* Sacrificial *Law ceaſed*; *but not ſo the* Feaſtivals, *for they contended for them, as for Life*. *Ireneus*, *Chriſſtome*, and *Gregory* the *Great*; all aſſert the *Binding force of the fourth precept, with reſpect to the* Seventh day: *Roſs* in his view of all Religions, ſheweth, *That the* Seventh day *was obſerved in* Luther's *time*; *and that the* Firſt day *was rejected, as not commanded by God, That then in many Countrys the* Seventh day *was kept*: *Heylin* Reports,

ports, *That in his Time the* Eaſtern Churches *met on the* Sabbath, *as well as the* Firſt day: *Giacoma* affirms of the *Habiſſenes*, *That it is not permitted to them to do any ſervile Labour on the* Sabbath day; and the *Reaſon* why *Sabbath-obſervation* was at firſt declined by *ſome*, we take to be very unwarrantable, which *Hiſtory* declares to be, *For that they might in all things be contrary to the* Jews.

FINIS.

ERRATA.

PAge 11. line 26. for *more* read *no more*. p. 31. l. 24. for *your* r. *their*. p. 32. l. 4. r. *Exod.* 12. 49. p. 33. r. *Paſcha*, p. 47. l. 4. r. *preceed*. p. 50. l. 24. for *good* r. *God*. p. 51. l. 11. for *as far* r. *For*. p. 52. l. 20. for *revealed*, r. *Leveled*. p. 62. l. 5. & 6. for *day* r. *dayes*. p. 64. l. 20. for *feaſts* r. *faſts*. p. 66. l. 5. r. *intervening*. p. 70. l. 27. r. 13. for 18. p. 72. l. 30. for *aſerted* r. *affected*. p. 110. l. 10. Omit, *apears*, for.

BRITISH
6 AU 85
MUSEUM